ISLAHI KHUTBAAT

# DISCOURSES ON ISLAMIC WAY OF LIFE

## Part 10

By
Justice Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
KARACHI-1, PAKISTAN.

# DISCOURSES ON ISLAMIC WAY OF LIFE

## VOL. X

**By**

*Justice Mufti Muhammad Taqi Usmani*

**Translated By**

*Rafiq Abdur Rehman*

Vol. X

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# FOREWORD

**To The English Edition by**
**Justice Mufti Muhammad Taqi Usmani**

بسم الله الرحمن الرحيم

*In the name of Allah, the Compassionate, the Merciful.*

On the advice of some of my elders I hold a weekly meeting in Jamia Masjid AlBaitul Mukaram attended by a large number of Muslim brothers and sisters. Rather than giving a formal lecture, my basic purpose intended to be achieved through these meetings is that we get together for some time to review our ways of life in the light of Islamic teachings and to deliberate what is going to happen to us after we leave this mundane world. When the Muslims having true Islamic orientation sit together for this purpose, each one of them benefit from the other to create a genuine concern about our coming life which is the real and eternal life as compared to the present one which may come to an end any time.

I this mutual meeting which is meant for self-correction I normally read a book of Hadith and explain it to the audience in the light of what I have learned from my elders with special reference to the current attitude prevailing in our society and touching upon the relevant practical issues, social evils and the major faults found in our practical life. My friend Maulana Abdulla Memon who regularly attended these meetings usually prepares the audio cassettes of these addresses which are widely circulated in the country and abroad. He has also transcribed some of these audio cassettes in an abridged form and after their compilation he has published them in separate volumes under the title of "Islahi Khutbaat". Nine volumes of

this compilations have already come out in Urdu by the grace of Allah which were widely circulated, read and benefited from.

Since long some of my friends were suggesting that these addresses be rendered into English as well so that they may be useful for the English readership. I was reluctant to act upon the suggestion because, as told earlier, these addresses were not formal lectures on a particular subject. They were in fact discussions, on different aspects of our lives, undertaken with frankness rather than formalism. They some time lack the sequence usually expected from a well considered writing. Therefore, I do not know how far their translation will be as meaningful and effective as it was proved to be in the original Urdu language. However, my nephew, Mr. Khalil Ashraf Usmani, the proprietor of Darul Ishaat, requested Mr. Iqbal Ansari and Mr. Rafiq Abdur Rehman to translate these Khutbaat into English. Both of these gentlemen undertook the task and the outcome of their noble effort is appearing before the readers. I had advised them not to be too strict in literal translation and to render the basic idea in their own style. I had no opportunity to go through the manuscript of their translation but had an occasion to have a cursory look on some passages. To the best of my assessment the translation I have seen is correct and conveying. I hope that it will help readers to understand the basic theme of these Khutbaat. May Allah grant the best reward to the translators and publisher of this book and make it beneficial for the readers. I would again remind the readers that it is not a book properly authored by me. It is the compilation of my extempore discussions therefore, I extend my apology if some readers find the sequence of thoughts somehow disturbed in some places. However, the readers should concentrate on the message given and not on the style adopted.

***Muhammad Taqi Usmani***

# FOREWORD

**To The Urdu Edition by**
**Justice Mufti Muhammad Taqi Usmani**

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَ كَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

*In the name of Allah, the Compassionate, the Merciful.*

All Praise belongs to Allah Who is Sufficient. And, peace be on His chosen servant.

For many years now, I have been delivering talks on religious subjects in compliance with the advice of my elders every Friday after 'Asr prayer.

People of different walks of life attend these meetings, and there are women too. By the Grace of Allah, I derive much benefit myself from these talks and my listeners too feel a sense of advantage. May Allah cause the series of talks a means of reformation for all of us. *Aameen*!

My close colleague, Maulana Abdullah Memon, has been recording these talks for some time and distributing the cassettes. I have been told by my friends that these cassettes have been much beneficial to the general body of Muslims.

The number of cassettes has now exceeded two hundred and fifty. Maulana Abdullah Memon has reduced some of these cassettes to writing and brought them out in the form of small booklets which are now compiled together in book-form under the name of Islahi Khutbaat (Discourses on Islamic Way of life)

I have revised some of the speeches and the Maulana has done a very useful work by annotating quotations of the

Ahadith in my speeches with proper references to their source. This work has proved very useful.

In reading this book, my readers must remember that it is not a formal composition but a collection of speeches made at different times penned down from recording. Therefore, they will sense the style of an oral dialogue in these articles. The benefit that accrues to any Muslim from these articles is merely a blessing of Allah for which he must be thankful to Him. But, if there is a slip in these articles or something superfluous, then that is a lapse on my part I must say, however, that my aim in delivering these talks was not simply to speak out but-before everything else- I had my reformation in mind, and then that my listeners may be drawn towards their own reformation.

Do not let the written word please you
Or the working of fate worry you!
I have by your memory alone
What of the text and what of its meaning

May Allah through His Grace and Favour let these writings be a means of our reformation, and a treasure for the Hereafter. May He reward well the compiler and publisher of these articles. *Aameen.*

***Muhammad Taqi Usmani.***
12 Rabi-ul- Awwal 1414 A.H

| | |
|---|---|
| Venue : | Sermon delivered at Jami' Masjid Bait Ul Mukarram |
| Date: | After 'Asr Prayers |

# CURE FOR WORRIES

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد !

عن عبد اللهبن ابى اَوفىٰ رضى اللهعنه قال قال رسول اللهﷺ :

من كانت له الى الله حاجة او الى احد من بنى آدم فليتوضأ وليحسن الوضوء ثم ليصل ركعتين ثم ليثن على الله تبارك وتعالىٰ وليصل على النبى ﷺ ثم ليقل " لا الـه الا الله الحكيم الكريم سبحان الله رب العرش العظيم الحمد لله رب العلمين اسألك موجبات رحمتك وعزائم مغفرتك والغنيمة من كل بر والسَّلامة من كل اثم لا تدع لنا ذنباً الا غفرته ولا هما الا فرجته ولا حاجة هى لك رضى الا قضيتها يا ارحم الرحمين "

(ترمذى ، كتاب الصلوٰة ، باب ما جاء في صلوٰة الحاجة)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in

Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## INTRODUCTORY WORDS

This Hadith is narrated by Abdullah bin Abu Aufa رضی الله عنه who was a jurist companion of the Prophet ﷺ. He quotes the Messenger of Allah ﷺ as saying. "If anyone needs something from Allah, or from a fellow man then he must first perform ablution punctiliously and offer two rakat prayer[1]. Then he should praise and glorify Allah and invocate blessings on the Prophet ﷺ[2]. Then he must make a supplication in these words:

" لا اله الا الله الحكيم الكريم سبحان الله رب العرش العظيم الحمد لله رب العلمين اسألك موجبات رحمتك وعزائم مغفرتك والغنيمة من كل بر والسلامة من كل اثم لا تدع لنا ذنباً الا غفرته ولا هما الا فرجته ولا حاجة هي لك رضى الا قضيتها يا ارحم الرحمين "

There is no one worthy of worship except Allah, the element, the Bountiful. Glory be to Allah,

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1. Rakat is plural of rakat, a unit of prayer. Prayer is used for *salah*, (Namaz in Urdu).

2 Known as *durood* in urdu but *salah* on the Prophet ﷺ, in Arabic.

Lord of the Magnificent. Throne! I do seek all causes of the (grant of) Your mercy, and the purposes of (securing) Your forgiveness, a full share of all virtuous deeds, a safety from every sin. Leave none of our sins unforgiven, no anxiety unrelieved and no need, wherewith you are pleased, unfulfilled. O you, the Most merciful of those who show mercy!"

The Holy Prophet ﷺ has described the method of a prayer which in common parlance is called *Salah Al Hajah* or 'prayer for fulfilment of a need' whenever a Muslim has a need or faces an anxiety or desires something which seems difficult to achieve then he must follow the advice of the Holy Prophet ﷺ and offer the *salah Al Hajah,* and make the supplication of his Hajah, then he may present his need or desire before Allah in his own words. If there is good for him in that, the merciful Allah will surely fulfil his Hajah, or need. Thus, it is the *sunnah,* (practice) of the Holy Prophet ﷺ to offer the *Salah Al-Hajah,* at the time of need.

## DIFFERENCE BETWEEN A MUSLIM AND A DISBELIEVER

When a man needs something. He employs the worldly means available to him and there is no bar in *Shariah* to use such means. However, a Muslim and a disbeliever differ in their faith, for an unbeliever relies wholly on the means he employs to achieve his end.

## SEEKING A JOB

Let us take the example of a man who is unemployed and tries to get himself an employment. He would look out for job opportunities and submit his

applications there and he would request someone to recommend him. These are the apparent means that he uses to achieve his objective. An unbeliever places all his reliance on these means and sees to it that his application is well written and the recommendation worthy.

On the other hand, a muslim also sends in an application and gets someone to recommend him in a proper way but he does not rely entirely on these means. He knows that his application and the recommendation are meaningless unless Allah makes them effective. He uses the means available and then begs of Allah and says to Him, "O Allah! It is your command, so I have adopted the means but only you can make them effective. I ask you alone to fulfil my desire."

## THE CONTRIVANCE OF THE SICK

Let us take another example. A person gets sick. The apparent means that he will adopt are to get the advice of a doctor and follow his prescription. Again, a disbeliever who does not believe in Allah will place reliance on the doctor and the medicine he has suggested. However, the advice of the Holy Prophet ﷺ to a believer is that although he may adopt all the means available to him yet he must not depend on them to cure him. He must place his faith in Allah who is the one to cure. If he will not make the medicine and other means effective then these will not cure him. We know that a medicine cures a sick person but the same medicine is detrimental to another patient who suffers the same sickness as the first. This is because only Allah makes the medicine effective. If he wills, he may put cure in a pinch of dust, and if he wills he may render the most costly medicine inefficacious.

The Holy Prophet ﷺ has taught us, as we have seen, that while we may employ the means, we must not count on them to help us out but we must have full faith in Allah. We must pray to Him:

> "O Allah! I have done the best I could by contriving as I could. O Allah! Only You can give efficacy to my efforts. Only You can make me successful. O Allah! Make them efficacious and make me successful."

## EFFORT COMBINED WITH SUPPLICATION

A very appropriate and brief phrase of supplication is known from the Holy Prophet ﷺ which he made after employing available means or even if those means were in the form or even if those means were in the form of supplications.

اَللّٰهم هــذا الـجـهد و عـلـيـك الـتُّـكلان (ترمذی ابواب الدعوات باب نمبر ۳۰)

> "O Allah! This is the effort but reliance is placed in You alone"

## VIEW POINT MUST BE CORRECTED

Mawlana Doctor Abdul Hayy رحمة الله عليه used to say that religion is actually to correct one's angle of observation. Change the angle a little bit and that is religion, otherwise it is materialism. For instance, every religion requires a patient; to get treatment; even Islam tells us that if we are ill, we must get a doctor to treat us. However, it depends on how we observe it. While we must treat ourselves when we are unwell, we must not put faith on the treatment but we must trust in Allah to cure us.

## HE IS THE CURER

This is what had prompted earlier Muslim physicians to write هوالشافی [1] on the prescriptions they wrote down. It is a practice of the Muslim. In those times, they were very careful to observe minutest details of Islamic belief and teachings in all their actions and in what they said. A physician when he begins to write down his prescription with هوالشافی, actually confides that the treatment he prescribes would not give the results unless the one who cures gives the cure. The believing doctor thus confesses his inability on the very first step. Besides, by writing هوالشافی he is also credited with an act of worship of Allah.

## THE CURES OF WESTERN CULTURE

However, ever since we have imposed on ourselves the standards of western culture, we have forgotten our Islamic identity. The physician, today, does not trouble himself to write the wordsبسم اللہ (In the Name of Allah) before writing down the prescription, neither does he need to write هوالشافی. He examines his patient and prescribes the medicine. The reasons for this attitude is that our knowledge of science is taught to us by the unbelievers who have no concept of Allah as the one who cures. They rely on the medical means and their theories, and they only employ their ideas.

## PROTECTING ISLAMIC VALUES

Allah has not disallowed us to acquire knowledge of science. Knowledge is not the property of any people or religion. Muslims too must learn science, but they must

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1. Huwa Ash shafi, He is the one to cure.

preserve the Islamic values and symbols. They must prote protect their faith and creed and reflect Islamic belief in their lives. A man who qualifies as a physician is not forbidden to begin writing the prescription with هوالشافی and it is not improper for him to concede that Allah is the only one who cures. He should also not fear being classed as a backward person if he writes هوالشافی on the prescription, neither is it against medical ethics to do so. Rather, he must realise that he is a Muslim doctor who believes in Allah, so he must make it known beforehand that whatever he does is not helpful if Allah does not make it efficacious.

## ANYTHING AGAINST A PLAN IS COINCEDENCE!

Almost every day recognised physicians come across cases which go against their expectations. They concede that the treatment that they were giving to their patients brought results quite contrary to what they had expected. Their plans go haywire but they term what happens in this way as a 'coincidence.'

## NOTHING IS EVER COINCIDENTAL

My respected father, Mawalana Mufti Muhammad Shafi رحمة الله عليه, used to say, "It is wrong to say - as people often exclaim - that it was a coincidence because nothing in this world was a coincidence." Everything happens, as Allah desires it to happen. It is our habit to describe anything that we do not expect as a coincidence. The fact is that He who is the Master and the Creator of this universe maintains and sustains it and every thing happens as He wishes. Nothing can happen against His wish. So, the truth is that the medicine has no curing power by

itself. Only when Allah gives it that power does it provide relief but when He does not give it the curing ability. It is not advantageous. What then is the meaning of "coincidence?"

## REMEMBER THE PREPARER OF MEANS

We must not , therefore, count on our strategy or the means available to us but we must put faith in *Musabbib al Asbab*[1]. Not only has He allowed us to plan and employ means but He has actually ordered us to use them. He is the one Who has created them for us. He examines us and sees whether we depend on our plans and the means available to us. Or we depend on their Creator, too. The Prophet ﷺ had trained the companions رضی الله عنهم in such a way that they always counted on the *Musabbib Al-Asbab*. They used the means only because Allah had commanded them to do so and when anyone evinces perfect faith in Him and unflinching reliance. He displays unique miracles to them.

## KHALID BIN WALID TAKES POISON

Sayyidina Khalid bin Walid رضی الله عنه had once laid siege to a strong fort in Syria. When the people inside the fort had grown exhausted of the siege, they sent their chief to Khalid bin Walid رضی الله عنه to negotiate peace. He carried a small phial in his hands which Khalid bin Walid رضی الله عنه observed and asked him about its contents. He said that there was a very strong poison inside the phial and he would consume it and commit suicide if the talks failed for he could not return to his people with the bad news.

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1. *Musabbib Al-asbab* is an epithet of Allah which means Appointer or Preparer of Means or causes, or causer of causes. (Lane's Dictionary)

The foremost aim of all the Companions رضی الله عنہم was to preach Islam and Khalid bin Walid found an ideal opportunity to further the objective. He asked the chief of the enemy, "Are you confident that you will die immediately you swallow the poison?" He replied, "I am sure of that. This poison is so strong that no one has so far described its taste because the moment anyone sips it, he dies. He does not live long enough after that to say how it tastes. So, I am very sure that I will die immediately after I put it on my tongue".

Khalid bin Walid رضی الله عنہ requested him to let him have the vial. Taking it into his hands he remarked, "Nothing in this world is efficacious unless Allah provides it with efficacy" He took the name of Allah and made this supplication:

بِسْمِ اللهِ الَّذِیْ لاَ یَضُرُّ مَعَ اِسْمِهٖ شَیْئٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ

"In the name of Allah with which nothing on earth or in the heaven can harm. And he is All hearing, All-knowing".

And he said, "I swallow this poison and you observe whether I die or not. "The chieftain exclaimed, "You are tormenting yourself. The poison is so strong and rapid that if a little of it is placed on the tongue. The man will perish, while you intend to swallow all lof it. "Sayyidina Khalid bin Walid said, "*Insha Allah*[1], nothing will happen to me. "So saying he washed down his throat the contents of the vial and Allah revealed His Power. The chieftain observed the miracle of Allah's Power and submitted himself before Allah, that is, he embraced Islam.

1. *Insha Allah*: if Allah wills.

## EVERYTHING DEPENDS ON THE WILL OF ALLAH

The companions رضى الله عنهم had a firm belief that whatever happened in this world happened because Allah willed it to happen. Nothing happens without His will. They had grown such a strong faith that the means and strategies were meaningless in their eyes. When any one shows this degree of faith then Allah lets him observe. His marvelous Power. It is the way of Allah: "the more you depend on the means and agencies, the more He will leave you tied to them, and the more you rely on Him the more He will relieve you of those things and show you the marvels of His Power". "The lives of the Holy Prophetﷺ and his companions رضى الله عنهم were a practical demonstration of this fact.

## AN INCIDENT IN THE LIFE OF THE PROPHETﷺ

Once the Prophet ﷺ had returned from a battle and had broken journey in transit. There, he rested himself in the shade of a tree and no one was with him. An unbeliever happened to find him alone and with his sword drawn he stood over the Prophet ﷺ head, he said, "O Muhammad who will save you from me today? " He had imagined that the Prophet ﷺ would be alarmed on seeing him with the sword and finding no one around. But, there was no sign of alarm on the Prophet's countenance and he replied calmly. "Allah! He will save me". The unbeliever was taken aback and Allah caused him to be overwhelmed by the Prophet's composure. His hands shook and the sword fell down from his hand. The Prophet ﷺ picked it up and asked him, "Tell me now, who will protect you?"

In this way, the Prophet ﷺ let him realise that

while he relied on his sword, the Prophet relied on the Maker of the sword who provides it with its potency. It was this way of life that the Prophet ﷺ presented before his companions رضی اللہ عنہم. The result was that every companion although he employed the means available to him yet relied on Allah.

## MEANS BEFORE RELIANCE

One of the companions asked the Prophet ﷺ, Messenger of Allah! I go to the forest on my camel. When the time of prayer approaches, should I tether the animal or leave it to itself, placing trust in Allah? The Prophet ﷺ said:

اِعْقِلْ سَاقَهَا وَتَوَكَّلْ

"Tie its legs with a rope and trust in Allah."

Once, the animal is tied, rely on Allah and not on the rope which might snap. Mawlana Roomi has expressed this idea in his poetry.

با توکل پایۂ اُشتر بند

That is bind the legs of the camle on *tawakkal*[1] A believing man, therefore, adopts available means as well as placing reliance on Allah. He uses the means and says to Allah:

اللهم هذا الجهد وعليك التكلان

"O Allah! I have adopted the means and put in the efforts as far as I could but beyond that I trust in You."

1. *Tawakkal* is reliance (on Allah)

## RELY EVEN WHEN THE MEANS ARE AVAILABLE

Mawlana Ashraf Ali Thanavi رحمة الله عليه used to say, "People suppose that one relies on Allah only when the chances of his wish being fulfilled through apparent means are equal either way - he might or might not get what he wants. In that case, he may adopt the means and pray to Allah. But, they imagine that when anyone is confident of getting what he wants then he need not pray to Allah for his wishes or rely on Him. For instance, when food is laid before anyone, he is sure that he would eat that and so he does not pray to Allah to feed him and he does not rely on Him."

## THAT IS THE REAL TIME TO RELY ON ALLAH

However, Mawlana Thanvi رحمة الله عليه has said that was the real time to place reliance on Allah and the true opportunity to pray to Him. Such an attitude will confirm that he does not rely on apparent means that are within his grasp. He would seem to be saying, "I have faith in You as a Sustainer and Nourisher, as a Creator and in Your Power and Mercy. "When food is before anyone, he should make this supplication, "O Allah! Feed me and give me health through it". For, although it seems possible to consume food easily yet it will be possible to eat it only if Allah so wills. There have been innumerable instances of men who were about to partake of food before them but failed to do so because of one or other obstacle or accident. So, even when food is ready one must pray to Allah to feed him.

In short one must always pray to Allah to help him out even if it seemed obvious what he would get what he wants.

## ASK ALLAH TO FAVOUR IN EITHER CASE

We have read the words of the Prophet ﷺ in the every first *hadith* "If you need something from Allah or from a fellow man". There are times when there is no intermediary and we get something from Allah directly, children, for instance. Be that as it may, whether we require something from Allah or from a fellow man, we must ask Allah for it, in either case.

## PERFORM ABLUITION PUNCTILIOUSLY

If we have enough time with us and that task we desire is not very urgent then we must offer *Salah Al Hajah,* for that. The Prophet ﷺ has instructed us to perform ablution, and perform it very carefully paying attention to every detail. We must not perform ablution merely to discharge an obligation but we must realize that it is the first step to an important form of worship. The Prophet ﷺ has recommended certain etiquette's and *sunnah*, procedures in ablution which we must take care of. Often, we perform ablution in a hurry and although the obligation is discharged, we miss the blessings that accrue from a carefully performed ablution.

## SINS ARE OBLITERATED THROUGH ABLUTION

We learn from a *Hadith* that the Prophet ﷺ said, "When a servant of Allah performs ablution and washes his face, the sins committed by him through the face are washed away. When he washes his right hand, the sins committed by him with his right hand are washed away and when he washes the left hand his sins with the left hand are washed

away. Similarly on washing the other limbs, his minor sins perpetrated by that limb are washed away".

My mentor, Mawlana Doctor Abdul Hayy رحمة الله عليه used to say, "When you perform ablution, imagine to yourself: I am washing my face and the sins attached to it are washed away according to the glad tidings of the Prophet ﷺ. I wash my hands now and their sins are obliterated. Imagine in the same manner when you wipe your head and then wash the feet. There is a gulf of a difference between an oblution performed in this manner and one which is performed without such imagination. You will sense the blessings of the former kind."

## SUPPLICATIONS DURING ABLUTION

Anyway, we must perform ablution very carefully and observe its *sunnah* and etiquettes. For instance, we must sit facing the *Qiblah,* wash each limb three times carefully, and make the recommended supplications during ablution.

اللّٰهم اغفرلی ذنبی ووسع لی فی داری وبارك لی فی ما رزقتنی (ترمذی، كتاب الدعوات، باب دعاء يقال فی الليل)

"O Allah, forgive me my sins and make my home spacious for me and bless what you provide me of sustenance.

اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

I bear witness that there is no God but Allah and I bear witness that Muhammad ﷺ is the warshipper and His Messanger.

اللهم اجعلنی من التوابين واجعلنی من المتطهرين (ترمذی، كتاب الطهارة، باب فيما يقال بعد الوضوء)

"O Allah, cause me to be among those who

repent and cause one to be among those who purify themselves."

## NO SET PATTERN FOR *SALAH AL-HAJAH*

The Prophet ﷺ is then quoted in the *hadith* as advising us to offer two *rak at* prayer called *Salah Al-Hajah*, which is no different than any other prayer in observation. Some people have suggested methods of observing it and prescribed *surah*, that should be recited in different *rakaat*, but this is no more than their own innovation. The Prophet ﷺ has not prescribed any distinct method of its observation or any *surah,* to be recited.

Nevertheless, some of our righteous elders have suggested from their experience that certain chapters *(surah)* of the Quran produce extra blessings. But, we must not consider that as *sunnah,* and follow it because if we adopt it as *sunnah*, then we will be guilty of innovating a practice. Thus although Mawlana Doctor Abdul Hayy suggested *surah Al-Inshirah*, for the first *rak`at* and *Az`Zilzal* for the second yet he made it clear that it was not *sunnah*, to do so it was only the experience of elders that they are more beneficial. If anyone recites these chapters without believing that to be *sunnah,* or he recites any other chapter then he is not violating the *sunnah.*

In short, there is no special procedure to offer the *Salah Al Hajah*, and one may begin it by forming an intention.

## THE INTENTION

It is common notion these days that the intention differs from prayer to prayer and unless particular words are repeated the prayer is not valid. This is why they ask

often how they may form an intention for each prayer. They regard the intention as part of the prayer. It must be understood that intention is not repetition of a set of words, but it is the resolve in the heart to offer prayers. When anyone goes out of his home to offer the *Zuhr*, (afternoon) prayers, for instance. Then that is his intention, and when he prepares to offer the *Salah Al Hajah,* then that is his intention. To repeat the words by the tongue is neither *Wajib*, (obligatory) nor *sunnah,* or *mustahabb*, at the most one can say is that it is allowed to do so. Thus, not only is there any particular procedure to offer the *Salah Al Hajah*, there is also no prescribed intention to be repeated.

## PRAISE AND GLORIFICATION

After the two rak`at are offered, we must make a supplication. The Prophet ﷺ, has taught us the etiquettes of making a supplication. It is not that the supplication is made straightway after completing the prayers. We must first recount the praises of Allah and glorify Him,"O Allah! All praise belongs to You. Thanks are due to You and we are indebted to You for Your favours."

## WHY PRAISE & GLORIFY HIM?

The question arises, why must we praise and glorify Allah? The scholars point out to us that when anyone presents, a petition to an authority in the world. he begins by lauding him in the hope that he would be pleased and approve his petition. Thus, when this is done for a mortal, it must also be done for the most just of the judges. "O Allah! Praise belongs to You. I am grateful to You for your favours. Grant me my wish!".

Another reason for praising Allah is that man is

selfish and a slave to his own desires. What he needs is all he thinks of and he asks Allah for that. There is the risk that he might become ungrateful and show that in his supplication. At that time, therefore, he must remember the blessings of Allah which have submerged him deeply.

Anyway, we have the advice of the Prophet ﷺ that we must ask Allah to give us what we need. But before we ask Him, we must look about and see how many of His bounties He has showered upon us which we cannot count. We must acknowledge them before we present our supplication, "O Allah! I am grateful for Your bounties and favours, which you have bestowed on one through Your mercy. I praise You for that. I have one more need, one more desire! O Allah! Be bountiful to me and grant me my desire". This will offset possibility of our being ungrateful.

## GRIEF AND DIFFICULTY IS ALSO A BLESSING

Haji Imdadullah Muhajir Makki رحمة الله عليه said to a gathering of his disciples that the sorrow, grief and hardships which a man encounters are - if he thinks about that - actually blessings of Allah. Sickness is a blessing from Allah and so is poverty and need. If man observes with an examining eye, he will realize that these things are blessings of Allah.

We are told in a *hadith* that when, on the day of judgement, Allah will reward without limit and without reckoning those people who were patient in the face of affliction then those who had not suffered much difficulty and hardship in the world would wish that their skins were peeled off with scissors in the world and they had endured that patiently. They would then have received the reward

which the patient would get on that day. So, the hardships are a blessing in disguise which our weak sights do not distinguish.

## A STRANGE SUPPLICATION OF HAJI IMDADULLAH

When he was delivering this sermon, a handicapped man arrived in the assembly. The unfortunate man was afflicted with a number of maladies. He appealed to the honourable Mawlana to pray to Allah to relieve him of his affliction. Mawlana Thanavi رحمة الله عليه who was one of those who were listening to the sermon said that they were all surprised that while Haji Imdadullah رحمة الله عليه had spoken about the blessings of affliction this man asked him for his affliction to be removed. "If the mentor prays for the removal of his hardship, it would be tantamount to be asking for removal of blessings." But, the mentor raised his hands in prayer and made this supplication,"O Allah! These hardships and afflictions are truly blessings, but, O Allah, we are weak, look at our weakness and change this blessing of hardship into a blessing of health!"

## RECALL BLESSINGS WHEN IN DIFFICULTY

It is the nature of man that when he is in difficulty, he forgets the bounties he enjoys. For instance, if he has a stomach-ache, he will complain loudly about it but will not be grateful for the blessings he enjoys for he has no difficulty with his eyes, his ears, his tongue, his teeth - nay, the entire body. He has only a stomach ache. He will surely pray for the pain to be removed but he should remember to praise and thank Allah before making the supplication, "O Allah! You have granted me

innumerable blessings. I am thankful to You for that. And, O Allah, there is this pain now. I beg of You to remove it."

## GRATITUDE FOR FAVOURS

My respected father, Mawlana Mufti Muhammad Shafi رحمة الله عليه had a teacher, Mian Asghar Husayn رحمة الله عليه. He was a born *wali* (friend of Allah, a man of Allah). He was a very marvelous religious man. My respected father recalled an incident about him. "He was taken ill once, and had a fever. I paid him a sick-visit and found him burning with high temperature. He was restless because of the high fever. I greeted him and asked how he was. He replied, 'Praise be to Allah! My eyes are sound, my ears can hear well, my tongue is faultless. "And he recounted all things that were sound in him. He said that he only had fever and asked me to pray that Allah cure him of fever."" This is how a grateful slave of Allah remembers His favours even in difficulty and because of this attitude the pain mitigates.

## THANKFULNESS FORBLESSINGS RECEIVED

Hence, the Prophet's ﷺ advice that we must praise and glorify Allah before we make our supplication means that we must recall His blessings on us that we continue to enjoy and we must thank Him for those.

## INVOKING BLESSINGS ON THE PROPHET ﷺ

After we have offered praise to Allah, we must invocate blessings on His Messenger ﷺ. The wisdom in invocating the blessings is that the Prophet ﷺ is very compassionate and kind to his *Ummah* and he wishes that

the supplication of anyone of his people is not rejected. Of all the supplications, it is only the invoking of blessings on the Prophet ﷺ that is assured approval at all times. What do the words of invocation mean when we say:

اللهم صل على محمد و على ال محمد النبى الامى

They mean:

"O Allah, shower blessings on Muhammad and on the family of Muhammad, the unlettered Prophet."

There is no possibility of this prayer being rejected. Allah has given assurance of approving it. Mercy is already being showered on the Holy Prophet ﷺ and they continue to be showered so he is in no need of our efforts in this regard.

## SUPPLICATION ACCEPTED WITH INVOCATION OF BLESSINGS

The Prophet ﷺ wishes that his people invocke blessings on him before they make their supplication. When the invocation of blessings will gain approval, the supplication of the person will also be approved. It is not expected of Allah that He grant a part of anyone's supplication and reject another. Hence, the supplication that is made after the invocation of blessings stands more chance of approval.

## RECIPROCATE A GIFT

Mawlana Doctor Abdul Hayy رحمة الله عليه used to say that it was the life long practice of the Holy Prophet ﷺ that he reciprocated a gift in some way. Then, the invocation of blessings on him is also a gift. A *hadith* tells us that the Prophet ﷺ said:

"If anyone invokes blessings on me from a far off place, that blessing is brought to me. If anyone comes to my grave and offers one salutation and invokes blessings on me then I hear him.

The invocation is a gift of the person that the Prophet ﷺ receives. So, when it had always been the practice of the Prophet ﷺ to reciprocate a gift, it is hoped that when he receives the gift in the *Barzakh*[1] he will reciprocate as was his habit. It will be in the form of a supplication for the person concerned. He will pray to Allah to grant the person his desire. So, we must praise Allah and invoke blessings on His Prophet ﷺ before making our supplication.

## WORDS OF THE SUPPLICATION

Then, the substance of the supplication begins with:

لا اله الا الله الحكيم الكريم

The names of Allah have within them tremendous glow and mysteries. Only Allah and His messenger know about them and we cannot fathom their secrets which Allah has concealed in them. Therefore, the Prophet ﷺ has not asked us to recite them without purpose, and we must repeat only those words to get what we want. They mean: "There is no one worthy of worship besides Allah, the Clement, the Bountiful. "The attributes of Allah - clemency and benevolence - are recounted as a confession from the supplicant that he is not worthy of getting his supplication approved by Allah because of the number of his sins and lapses but Allah Himself is Clement. He overlooks the sins when He judges and it is expected of

1. *Barzakh* : the intervening period between death and resurrection.

Him that he will forgive. Allah is also bountiful and benevolent. Not only will he forgive but He will also grant (blessing and favours). The supplicant, therefore, beseeches Allah on the basis of these two attributes.

He then says:

سبحن الله رب العرش العظيم

"Allah is without blemish, the Lord of the Great Throne."

والحمدلله رب العلمين

"And all praise belongs to Allah, Lord of the worlds".

These were words of praise. He then makes the supplication:

اللهم اسئلك موجبات رحمتك

"I do seek all causes of the (grant of) Your mercy,

وعزائم مغفرتك

"and the purposes of (securing) Your forgiveness:

والغنيمة من كل بر

"a full share of all virtuous deeds:

والسلامة من كل اثم

"a safety from every sin"

لا تدع لنا ذنبا الا غفرته

"Leave none of our sins unforgiven,"

ولا هما الا فرجته

"No anxiety unrelieved"

ولا حاجة هى لك رضا الا قضيتها يا ارحم الرحمين

"and no need, wherewith You are pleased, unfulfilled. O You the Most Merciful of all"

This supplication can be found in books of supplications. Every Muslim must memorise it. After

making this supplication, the supplicant must present his petition in his own words. We hope Allah will grant him his request.

## OFFER *SALAH AL-HAJAH*, FOR ALL NEEDS

A *Hadith*, tells us:

كان النبی اذا حزبه امر صلی (ابو داؤد، کتاب الصلوٰة باب وقت قیام النبی ﷺ من اللیل)

The Prophet ﷺ, when he faced a worrying situation, would hurry, first of all, towards prayer. He offered the *Salah Al Hajah*, and made the supplication. "O Allah! There is this problem. Do remove it." Thus a Muslim must offer this prayer often.

## IF THE TIME IS SHORT

The foregoing procedure is recommended when a person has enough time on hand to offer prayers and decide but if he is pressed for time and cannot offer the two rak`at, then he must only make the supplication and ask of Allah. Nevertheless, he must present all his needs before Allah, minor or major. The Prophet ﷺ has said, "Ask Allah for all your needs even for the thong of your sandal when it is cut." Thus, we must ask Allah for our major needs often. The fact is that something is minor or major in our perspective, the thong of the shoe is minor, Kingdom is major. But, in the sight of Allah, there is no difference and everything is minor. Our most major demand is small in His eyes ان الله علی کل شیء قدیر (surely, Allah is Able to do all things). His ability, His power is uniform and nothing is difficult for Him.

## OUR WORRIES AND OUR REACTION

Our city (Karachi) is going through difficult times these days. Every one is worried and restless. Almost every house faces a problem either directly or indirectly. In spite of that our position is that we only discuss the situation and comment on it. But, are there any among us who are really concerned and who turn to Allah and pray to Him to correct the situation? "O Allah! We are faced with difficulty. The consequences of our sins have overwhelmed us. O Allah! Be merciful to us and remove the worrying condition from us".

## NO POINT IN COMMENTING

In 1971, East Pakistan was lost and Pakistani Muslims suffered an unparalleled disgrace. Ninety thousand of their army were taken captive. They surrendered arms before the Hindus. All Muslims were sad because of that. At that time, I had the honour to visit Mawlana Doctor Abdul Hayy رحمة الله عليه with my elder brother Mawlana Muffti Muhammad Rafi Usmani مدظله العالی. We found there that people who were present discussed the situation and passed comment blaming someone or other. When they had discussed the situation for some time. Mawlana Doctor Abdul Hayy رحمة الله عليه asked them if they had arrived at a decision. Did the discussion provide them any advantage in this world or the next?

## INSTEAD, MAKE A SUPPLICATION

He said to them, "You could have spent the time making a supplication to Allah - O Allah! We face a difficulty because of our misdeeds. O Allah! Foregive us! Remove this difficulty from us! Remove the consequences of our misdeeds from us! Convert the ignominy into an

honourable situation - If you had made the supplication, it is not unexpected of Allah that He would have approved your petition. Even otherwise, you would have earned reward for making the supplication, and a blessing for the Hereafter. You only wasted your time."

It was then that we realised that we are involved in this wasteful behaviour every day. We only discuss and comment. We have forgotten to pray to Allah for our needs. How many of us can we count who turned to Allah and implored Him to remedy the situation, how many offered the *Salah Al Hajah,* the prayer for fulfilment of need, and petitioned Him:

> "O Allah! I offer my prayers. Let your Mercy remove the punishment from us."

Perhaps, someone may have done that. Most of us are involved in commenting and in backbiting and slander. As a result, we are being more sinful.

## TURN TO ALLAH

In such circumstances, we must all turn to Allah and make our supplications. If anyone has any means in his power and authority then he must employ that. If he does not have authority over the means then let him pray to Allah. That is within the ability of all of us. We are forgetting to turn to Allah. We must recall that when Pakistan was being created, there was much turmoil and mischief in the land. At that time, in every house in Deoband and other cities people recited the verses of the Quran *(the āyate Karimah)*[1] without any one having appealed to them to do so. Every Muslim did it on his own finding it necessary to do that. Women recited the

1. Noble verse: Lāilāha illā anta subhānaka inni kuntu min Az Zālimeen.

verses and made supplications within their homes, "O Allah! Let the Muslims come out of this difficulty!"

The result was that Allah rescued the Muslims from their predicament.

## WE DO NOT OPEN OUR EYES

We see today turmoil in our city. Dead bodies lie before our eyes. But, we are unmoved. We do not turn to Allah. We do not know of people reciting the verses of the Quran within their homes or making supplications to Allah. On the contrary, dead bodies are every where, death is before us, but our Muslims are in their homes, ties down before their television sets.

Under the circumstances, are we not inviting punishment from Allah? We are unwilling to stop sinning, and reluctant to give up disobedient behaviour.

## BE MERCIFUL TO YOURSELVES AND DO IT

For the sake of Allah, have mercy on yourselves. Turn to allah, every Muslim can do it. Let each of them offer two rak`at, prayer for the fulfilment of needs'. It will not take much time, say two minutes. Then, it will take another three minutes to make the supplication. Let us give these five minutes for our people, our nation and stand before Allah. If we cannot do that, why do we say that we are saddened by the situation?

Let us resolve to continue praying two raka`at *Salah Al Hajah,* and making supplication to Allah as long as this situation lasts. Further, let us be merciful to ourselves and remove the instruments of disobedience from our homes and save ourselves from sin. Let us stop disobedience and sin, and pray to Allah humbly weeping. Let us recite the noble verse of the Quran:

لا اله انت سبحنك انى كنت من الظلمين

O Allah, there is no god but You. You are without blemish. I have been of the wrong doers.
Let us, repeat again and again,

"O Peace" "يــا ســلام"

Instead of wasting our time on discussing the situation and commenting on it, let us turn to Allah.

May He grant us that ability! *Aameen*!

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami' Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# HOW TO BEHAVE IN RAMADAN

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد !

فاعوذ با لله من الشيطن الرجيم۔ بسم الله الرحمن الرحيم

شَهْرُ رَمَضَانَ الَّذِیْٓ اُنْزِلَ فِیْهِ الْقُرْآنُ هُدًی لِّلنَّاسِ وَ بَیِّنٰتٍ مِّنَ الْهُدٰی وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ صلے (سورة البقرة:١٨٥)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to

misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## RAMADAN — A MONTH OF BLESSING

The month of Ramadan is a great blessing from Allah, the Exalted. We cannot realise the gravity of its blessings because we are occupied in worldly affairs all the time. We are engrossed in materalism day in and day out so we cannot comprehend the significance of the month. But, those whom Allah has blessed with His favours recognise the blessings and glow which Allah showers during the month and they truly value the month. When the Prophet ﷺ sighted the moon heralding Rajab, he would say:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْ رَجَبَ وَ شَعْبَانَ وَ بَلِّغْنَا رَمَضَانَ

"O Allah bless us during Rajab and Sha'ban and cause us to see Rama'zan "

He meant to say ,"Prolong our lives that we may live through Ramazan" We must observe two months before the month of Ramazan, he began his watch for it, and showed eageraess who recognises the value of the month will make this supplication and wait for it.

## SUPPLITCATION FOR LONGEVITY

This *Hadith* confirms that a man may pray to Allah to give him a long life if his intention is to spend it in a way that pleases Allah, so he may accumulate pious deeds for the next world .He may pray, "O Allah! Increase my life that I may live to seek Your pleasure and come to You as one entitled to receive Your pleasure ". However, some people pray to Allah to take them away from this world. The Prophet ﷺ has forbidden us to make such a supplication and he has said that we must not yearn to death. Some people pray for death hoping that they would be relieved from the problems the face in this world but, do they examine themselves and see what they have amassed for the next world? Have they ensured that they would find peace there? Rather, we must pray for security and for ability to spend the rest of or lives in a way that pleases Allah . *Aameen*

## THE PROPHET'S SUPPLICATION FOR LIFE

The prophet ﷺ used to make this supplication:

اَللّٰهُمَّ اَحْيِنِىْ مَا كَانَتِ الْحَيَاةُ خَيْرًا لِىْ وَتَوَفَّنِىْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِىْ (مسند احمد جلد ۳ صفحه ۱۰٤)

"O Allah! Let me live as long as life is a blessing for me and cause me to die when death is good for me".

The fore - going prayer of the Prophet ﷺ automatically asks that we may live until Ramazan.

## WHY WAIT FOR RAMAZAN?

The question arises why was the Prophet ﷺ anxious to live till Ramazan ? The answer is that Allah has said

about this month that Ramazan is His month. We are however, short - sighted and we only see the superficial that we will fast and offer *taraweeh* prayers during this month. The fact is whether we fast or offer *taraweeh*, or worship Allah in any other way, Allah has called it His month . He allows opportunity to those who have been slack in religion for eleven months of the year to gain nearness to Him in this month. It is as if He tells them ," you have strayed far away from Me . You were immeresed in worldly pursuits and were lost in negligence, We give you this one month. Come to Us . Spend it in the right way and you will receive nearness to Us "

## WHY WAS MAN CREATED

Allah has created mankind that they should worship Him . He has said in the Qura'n.:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ ٥ (الذّٰريٰت، ٥٦)

And I have not created the Jin and Mankind but to worship Me. (*Az-zariyat* 51:56)

That is they are cerated for only one purpose to worship Allah and that is why mankind was sent to earth.

## ARE NOT ANGELS ENOUGH?

Some minds might wonder why should another species be be created to worship Allah when the angels were there already, the truth is that the angles are created solely for that purpose and they have no choice but to worship Allah. Their nature is moulded in that manner and they have no inclination to sin or disobey. Man is created with to sin and disobedience , and he is commanded to worship Allah. It is easy for the angels to worship Allah but man is commanded to save himself from disobedience

and sin, and control himself, and worship Allah.

## TWO KINDS OF WORSHIP

We must stop here and understand two things because failure to comprehend them leads many to the wrong path. We are told that whatever a believer does is worship if his intention is sincere and he lives according to *sunnah.* In that case, every act of his is worship including eating and drinking, meeting others engaging in business and living with wife and children. Then, when he offers prayer that also is worship. Then, how to distinguish between two forms of worship. It is imperative that we understand the difference else we may stay on the wrong path.

## FIRST TYPE, DIRECT WORSHIP

The difference lies in the fact that the worship of one kind is a direct worship whose objective is nothing more than obeying Allah . Examples are , *prayer, Fasting, zakah* remembrance of Allah *(zikr),* recital of Quran, charity, Hajj and Umrah. All these things are done exclusively for Allah and they are direct forms of worship.

## THE SECOND TYPE, INDIRECT

In contrast, there are some deeds which are personal or worldly needs but Allah has assured the believer that if he does them sincerely with an honest intentin observing the limits of Allah and the *sunnah* of the Prophet ﷺ then Allah will reward the believer in like manner to the first kind . This kind of worship is not a direct kind but an indirect worship.

## TO MAKE A LAWFUL LIVING IS INDIRECT

If anyone earns livelihood to meet the rights of his wife and children and observes the limits of *shariah* with the intention of making a lawful living then Allah regards the effort as a worship. In its essence the effort is not worship; hence, this worship is of the second kind, an indirect worship.

## DIRECT WORSHIP IS SUPERIOR

Obviously, direct worship is superior to indirect worship, thus when Allah has said that he created the jin and men to worship Him, He refers to the first kind of worship the direct one. He does not mean to include the second kind.

## THE CASE OF A DOCTOR

A lady once told him about her hsusband who is a physician. She said," My husband runs a climic where he attends to the patiants . But he does not offer prayers at their proper time when he is in the clinic. When he returns home at night, he offer the missed prayers of three times all together. I advise him to offer them at their proper times when he is the clinic but he argues that there he attends to his patients and that is serivce to humanity while the prayers are his indindual concern; so he prefers the former over the latter." The womam asked me how she may convince him to offer prayers at the right time.

## ONE IS NOT EXCUSED PRAYERS UNDER ANY CIRCUMSTANCES

The fact is that her husband did not distinguish between the two kinds of worship. Prayer is a direct form

of worship. Allah has said that the warriors in a battle are not exempt from observing prayer even if the enemy is before them. It is another thing that the procedure is some what easier, but the obligation is not set aside.

Allah has said:

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ٥

Surely the salah is prescribed for the believers at appointed times.(*an-Nisa*,4.103)

We know that there is no deed superior to *jihad* but the command is to observe prayer even during *Jihad.*

## SERVICE TO HUMANITY IS THE SECOND TYPE

A patient who is unable to do anything is also not excused from offering prayer. He is commanded to pray even though he is allowed to sit down if he cannot stand or lie down if he cannot sit or simply pray through gestures. If he cannot perform ablution, he may preform *tayammum* (dry ablution.) Prayer is not forgiven, anyway, because it is a direct form of worship. The treatment that the said doctor metes out to his patients is , of course, service to humanity and a great kind of worship but it is of the second type and not direct worship. Hence, if anyone faces a choice between the two kinds, he must prefer the direct kind. The physician had not recognised the difference so he had misunderstood his option.

## PRAYER IS MORE IMPORTANT

The physician must realise that if he has to, he leaves his patients for some time, like when he has to go to the toilet, or when he has to eat, so, he can also get up for prayers and it will not harm the patients much, for

prayer is more important than those other tasks. Of course, everything a believer does is worship if he has a pious intention but it is of the second type and second level . The first ranking worship includes prayer, fasting , Hajj, *zakah* remembrance of Allah and so on. These are the direct kind Man has been created for this kind of worship.

## MAN IS PUT TO TRIAL

Allah has created man for worship and he examines him by giving him emotions of desires, potential of doing right and worng and an inclination to sin. He is examined to see whether he shuns those tendencies and turns to Allah or follows them to distract him.

## THE COMMAND WOULD NOT HAVE BEEN CRUEL

Once we know that man was created to worship, we must realise that Allah could have commanded us to worship him all day and do nothing else. He may have allowed us a short interval to attend to urgent needs food in the afternoon and at nightfall. If that was the command, it would not have been cruel on us, because we are created for that purpose.

## WE ARE MERCHANDISE DISPOSED OF

He has created us to worship him and he has also said:

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ (التوبہ: ۱۱۱)

Surely Allah has bought from the believers their lives and riches for theirs shall be the garden (in return)*(At-Tawbah9:111)*

Thus our lives and possessions have been bought and the buyer has quoted a high price for them, Paradise. The width of that place is equal to the heaven and earth. Now, the buyer has a right to restrict us to worship alone allow us only a limited time to eat and drink enough to keep us alive. However this buyer has bought us and paid a high price yet returned our lives to us . He has allowed us to reap advantage from our lives as long as we live, we may eat, do business, work and attend to our needs and desires. The only demand is that we present ourselves before him five time a day, and there is a small other demand there are certain do's and dont's .

## MAN HAS FORGOTTEN THE PURPOSE OF HIS CREATION

Allah, on his part, has allowed man to engage in business, labour, cultivation and so on . But, man, in his turn, lost himself in these pursuits to such an extent that he frogot why he was created. What was the purpose behind his crection?

Who has bought him? He is so engrossed in these occupations that he makes a lot of money and is occupied day and night in these things . Suppose if anyone does think of offering prayers, he goes to the mosque but his mind is elsewhere and hurries through the exercise. He hastens back to his occupation. Some times, he does not even go to the mosque, but offers his prayers at home. At other times, he misses the prayers altogather. The pursuits of the world overwhelm him.

## PECULITARITIES OF WORSHIP

The peculiarity of worship is that it joins man with Allah in a relationship. It grows a link between them so

that man may draw near to Allah.

## PECULIARITIES OF WORLDLY AFFAIRS

The peculiarity of worldly affairs is that even if one stays within proper limits he gradually becomes disobedient and move away from spiritualism.

When man is busy with worldly tasks for eleven months he is so conditoned with materialism, that the relationship that should have been established with Allah remains weak. He cannot attain the nearness.

## THE MONTH OF MERCY

Allah , of course, knew that man will forget Him once he occupies himself in the affairs of the world . He will not pay as mcuh attention to worship as he will be immersed in his worldly pursuits. So, he said to man, "We will give you one more opportunity. Every year you will get one month . You will spend eleven months running after the material things and We will give you one month of mercy. If you come us in this one month, you will regain the lost spiritual blessings and you will again come near Us. We guide you in this months that the rust that has come over your heart you may remove and may you come out of negligence. You may take up Our remembrance." To obtain these things fasting is very important. The other forms of worship prescribed in this month are also helpful in achieving nearness to Allah. The aim of Allah is that those who have gone far away may regain nearness to Him.

## REGAIN NEARNESS

Allah has said,

يٰـاَيُّهَاالَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝ (سورة البقرة: ١٨٣)

"O you who believe! Fasting is prescribed for you as was prescribed for those before you that you may be God fearing. (al-baqarah.2..183)

It is as though Allah says: The eleven months that you have been spending away from Us have weakened your *taqwa* (fear of Alalh) You can regain that by fasting this months." So, it is not enough that we fast and offer *taraweeh* prayers but we must regain what we have lost in that past eleven months. We can do that by keeping ourselves attached to worship as much as possible right from the first day of Ramazan because we can do other things in the remaining eleven months. In the month of Ramazan, we must bring down the other tasks as much as we can. Let us keep this month aside for worship.

## WELCOMING RAMADAN

My respected father Mawlana Mufti Muhammad Shafi رحمة الله عليه used to say that the way to welcome Ramadan is to review beforehond what work, or part of it , may be held in that task and devote oneself to worship in the time available.

## WHY ANNUAL VACATIONS IN RAMADAN

The annual vactions in our religious institutions, known as Madrasah (p1. Madaris), commence from 15 th shaban and continue upto 15th shawwal when the new academic year begins. This has been the practice since a very long time and our elders have begun it. Some people

object to this and say that our ulama teach students to remain idle in the month of Ramadan while the companions رضی اللہ عنهم took part in *Jihad* and other work during Ramadan. They must know that if the need arises they may participate in *jihad* during Ramadan . In fact, the battle of badr was faught in Ramadan and Makkah was taken over in Ramadan. But when there is to be a time for vacation then why not in Ramadan so that more time may be devoted to worship.

Nevertheless, whatever is done in these Madaris all over the year is also religious, the Quran and *Hadith* are taught. *Fiqh* or Juristic science is taught. But that is all indirect worship and Allah wishes that in Ramadan, Muslims engage in direct worship. That is why our elders had set aside Ramadan for direct worship. Instead of summer vacations they set aside the month of Ramadan for vacations.

So, Those who can take vacations in Ramadan may seize the opportunity but if they cannot then they may devote as much time as they can to worship. That is the aim of Ramdan .

## THE PROPHIT ﷺ ASKED TO WORSHIP

My respected father, Mulana Mufti Mahammad Shafi رحمة الله عليه once pointed out to the following verses of the Quran.

فَإِذَا فَرَغْتَ فَانْصَبْ ۝ وَإِلَى رَبِّكَ فَارْغَبْ ۝ (سورہ الم نشرح)

So when you are free (from your public duties) exert in worship, and let toward your Lord be your entire quest. (al - inshirah,94.7,8)

What worship? Offering prayers , standing before Allah prostrating before him . My respected father used to

ask us to consider who was addressed in these words. The Holy Prophet ﷺ He was asked to exert himself after he was free! Was he busy in the affairs of the world? No! Rather, whatever he did was worship , He was engaged in teaching, preaching, training or purifying his people, or Jihad against the enemy. He had no other work but serving the religion of Allah. In spite of that, he is told that when he finishes with them, he must stand before Allah and exert himself. So, in obedience to this command, the Messenger of Allah ﷺ used to stand all night in prayer and his feet would swell because of that. This shows that the tasks in which he was busy were indirect and he was called upon by these verses to engage himself in direct worship.

## THE DEVIL OF THE SCHOLAR IS A SCHOLAR

My respected father used to tell us that the devil misguided the ulama in a scholarly way. He tells them that it is the common man who is reminded that they are engaged in worldly pursuits for eleven months of the year (and they may devote themselves to Allah for the month of Ramadan). The devil continues telling the religious scholars, "but you are occupied those eleven month in religious duty. You teach, preach religion and deliver sermons. You write and issue verdicts. These are religious duties." In truth ,this is a temptation of the deceiving devil because the eleven months the scholars are occupied in indirect worship while Ramadan is the month of direct worship. May Allah inspire us to occupy ourselves in the month of Ramdan in worship of the direct kind.

## FORTY OPPPURTUNITIES

Let us now chalk out a programme or a time table for this month. Let us see what work we can postpone. We have to fast and offer the *taraweeh* prayers. Mawlana doctor Abdul Hayy رحمة الله عليه used to say a very interesting thing about *taraweeh*. He would day, "It is a marvellous thing. Through it, Allah allows man to attain nearness to Him through forty more opportunities. There are tweney raka'at in taraweeh comprising of forty prostrations each of which is an opportunity of the best kind to gain nearness to Allah the forehead rests on the floor and the tongue repeats, سبحان ربی الاعلی (Glory be to my Lord, the High.)

## THE MI'RAJ OF THE BELIEVER

This opportunity was brought to us by the Prophet ﷺ from the *Mi'raj*. When he was given the high honour, he wondered what gift he should give to his people and Allah said to him that he should present them the prostration, each of which will be a believer's *mi'raj*. The Prophet said:

الصلوٰة معراج المؤمنين

Prayer is the ascension of the believer.

He will attain nearness to Allah when he rests his forechead on the earth .

## NEARNESS IN PROSTRATION

The *surah al- Iqra* tells us how beautifully Allah has described it:

وَاسْجُدْ وَاقْتَرِبْ ۩

Prostrate yourself and draw nigh(to Allah) (al alaq 96..19)[1]

It means that every prostration draws us near to Allah and we have forty More) opportunities in Ramadan, every

1: This verse calls for prostration so we must prostrate ourselves on reading it.

one of us has that, every day! It was given because we were involved in worldly pursuits for eleven months which kept us away from Allah and these forty opportunities are available to us in Ramadan, to regain the lost time and draw near to Allah. So, we must not take the *taraweeh* lightly. Some people offer only eight raka'at *taraweeh,* not twenty, which means that though Allah offers them forty opportunities they consider sexteen as enough for them . They have not understood the singnificance of these opportunities and have thus lost them.

## EXCESSIVE RECITAL OF QURAN

As we have said, we have to observe fasting and offer *taraweeh* in the month of Ramadan and whatever time we have, we must spend in worship of Allah, for instance, we must pay particular attention to reciting the Quran because the month has a special relationship with the Quran . Imam Abu Hanifah رحمة الله عليه used to recite the whole Quran during the day time in Ramdan and again once in the night, and yet again in the *taraweeh* prayers over the month which means that he recited the Quran from cover to cover sixty one times in Ramadan. Allamah Shami رحمة الله عليه recited the Quran in its entirety once every day and night .Recital of Quran is part of the ron time of our religious elders. So, we must also increase the recital of the Quran in Ramadan compared to our normal recital during other days.

## EXCESS OF OPTIONAL WORSHIP

We must try to offer those supererogatory prayers which we do not observe in other days. For instance, the *tahajjud.* We may also offer the *ishraq ,chast* and *awwabeen*[1].

1: Respectivley, post sunrise optional prayer, midmorning optional prayer, and post Maghrib optional prayer.

## EXCESSIVE CHARITY

A part from *Zakah*, we must give voluntary charity as much as we can in the month of Ramadan. A *Hadith* tells us that the Prophet ﷺ was known to give away charity very generously at all times but in Ramadan he was extra-ordinarily generous. He gave to whoever came to him.

## INCREASE *ZIKR*

Apart from that, we must mention Allah all the time, whether we are sitting, or walking about . our hands may be busy but our tongue must be occupied in remembering Allah:

سبحان الله والحمد لله ولا اله الا الله و الله اكبر

سبحان الله وبحمده سبحان الله العظيم

لا حول ولا قوة الا بالله العلى العظيم

We may also invoke blessings on the Messenger of Allah ﷺ frequently and seek forgiveness of Allah often.

## KEEP AWAY FROM SIN

In the month of Ramadan, we must pay particular attention to keep away from sin. Let us resolve to keep our eyes in check in the Holy month so that they do not rest on wrong places. We must control our tongue and not speak anything wrong, neither tell a lie nor backbite anyone. We must not hunt anyone with our behaviour that while we refrain in the Holy month from the permitted eatables but do not stop eating carrion because the quran has said that to backbite anyone is to eat a dead brother's flesh. We must avoid falsehood and keep away from unnecessary talk, unnecessary gatheerings and any unnecessary work .

## INTENSIFY SUPPLICATIONS

In addition to that, we must make supplications to Allah frequently. The doors of merey are wide open. Mercy is being showered in plenty. Allah is looking for excuses to forgive. A crier cries out, " is there any supplicant that I may grant him," we must beg, beseech and implore in the morning evening or night at all times. Allah says, " you ask Me at the time of iftar, I will give you ask at night, I will grant ,ask while you are fasting, I will bestow, ask in the last part of night and I will give." Allah has let us know that the doors are open , so ask at all times! Maulana Doctor Abdul Hayy رحمة الله عليه used to say that Ramadan is the month to ask. He used to restrict himself in the mosque between Asr and Maqhrib prayers during Ramadan. During this time, he recited from the Quran, recanted *tasbeeh* (rosary), supplicated from the Munajat *maqbool* and them presented his petition, his supplication to Allah upto the time of *iftar* (breaking of fast). We must also make plenty of supplications, for ourselves, our country and people, all the muslims . Allah will surely opprove that.

May Allah cause us to follow what we have read and respect the month of Ramadan and spend its hours correctly. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: : | After 'Asr Prayers |

# EXERCISE MODERATION WITH FRIENDS & FOES

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له و نشهد ان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيراً كثيراً ـ

اما بعد

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم احبب حبيبك هونا ما عسىٰ ان يكون بغيضك يوماما وابغض بغيضك هوناما عسىٰ ان يكون حبيبك يوماما (ترمذى شريف، كتاب البر والصلة ، باب ماجاء فى الاقتصاد فى الحب والبغض، حديث : ١٩٩٨)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear

witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## PRINCIPLE OF ESTABLISHING FRIENDSHIP

The *Hadith* quoted above is narrated by sayyidina Abu Hurayrah رضی اللہ عنہ and is a sound transmission. it is a marvellous *Hadith* and it teaches us a splendid lesson and it contains excellent principles on which we may live.

Sayyidina Abu Hurayrah رضی اللہ عنہ quotes the Messenger of Allah ﷺ as saying "Make friends after deliberation, that is, exercise restraint, because your friend might become your foe tomorrow. And, if you bear enmity with anyone, be cautious in showing your displeasure, because your enemy might turn into your friend tomorrow."

A very interesting lesson is taught in this *Hadith:* be moderate in displaying friendship and love to your friends, and in displaying enmity to your enemies. We must remember that friendships in this world are not lasting and the enmities and hatred are not lasting. Friends may turn into foes anytime, and foes may become enemies any moment so we must exercise restraint.

## THE CASE OF OUR FRIENDSHIP

The *Hadith* imparts a golden principle for those people who go head over heels in making friends with those whom they encounter and establish some sort of a

relation, or they express a mad love for them. they know no limits after that, and they find no defects in their friends and they spend all their time with them. They are all praise for the new found friends. Suddenly, the ties are snapped, they cannot bear to see each other or hear about them. This is going to extremes. the *shari'ah* does not permit us to exceed limits of moderation and the Holy Prophet ﷺ has disallowed such behaviour. He has advised us to show moderation in our dealings with others.

## ONE BEING WORTHY OF FRIENDSHIP

We must remember that there is really no such thing as friendship and love in this world. True friendship and love is reserved for only one Being and that is Allah. He is the one whose love must make home in our hearts. It is for that reason that Allah has placed a heart in man's body. It is the receptable of His glow and it does not behove a believer to allow anyone else a place in his heart for it is reserved only for Allah.

## ABU BAKR رضی الله عنه A TRUE FRIEND

If there could be a true friend in this world, who else could be a true friend for the Messenger of Allah ﷺ besides Sayyidina Abu Bakr رضی الله عنه ? We cannot find an example of the friendship evinced by Abu Bakr رضی الله عنه for the Prophet ﷺ . He came out with flying colours at every time of trial. There was not a slight wavering from the very first day when he expressed his belief آمَنَّا وَ صَدَّقْنَا (we believe and we confirm), all his life.

## IN THE CAVE THAUR

He was with the Prophet ﷺ in the cave Thaur and the Quran has recalled that incident in these words:

......إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا

......When they were both in the cave (of Thaur for three nights), when he said to his companion, "grieve not surely Allah is with us"

(at -tawbah 9..40)

He entered the cave before the Holy Prophet ﷺ to clean it and to plug the passages within the cave leading to the hideouts of the snakes, He shut them with pieces of cloth and when he had no more he shut one remaining hole with his heel.

## AN INCIDENT DURING HIJRAH

We learn from a *Hadith* that when the Prophet ﷺ was migrating to Madinah, Sayyidina Abu Bakr رضی الله عنه observed signs of hunger on his face. He got a bowl of milk from somewhere and presented it to him although he himself was hungry Sayyidina Abu Bakr رضی الله عنه reported later on that when the Prophet ﷺ drank the milk, he was the one who was also satiated. Although the Prophet ﷺ drank it, he drank it in such a way that Abu Bakr رضی الله عنه also had a fill! Thus, he set an example of friendship and sacrifice which no one else can present.

## FRIENDSHIP WITH ALLAH ALONE

In spite of that the Holy Prophet ﷺ has said:

لو كنت متخذا خليلا لاتخذت ابابكر خليلا (بخاری شریف، کتاب الفضائل، باب قول النبی ﷺ "لو کنت متخذا خلیلا")

" If I were to take a friend, I would take Abu bakr for a friend."

It means that he had not made friends with him because there is no one in this world to make friends with. Friendship is reserved only for Allah. A friendship that rules the heart and dictates it with its commands does not behove anyone except Allah.

## FRIENDSHIP WITH ANYONE MUST BE SUBSERVIENT TO ALLAH'S FRIENDSHIP

Friendship among human beings would be subservient to the friendship with Allah and love for Him. They would not sin and disobey under the cover of friendship. So, the first lesson is that all friendships in this life will be next to the love and friendship for Allah

## SINCERE FRIENDS ARE MISSING

The second lesson is that we do not find such a friend in this world whose friendship follows the friendship of Allah. We cannot find anyone whom we can call a true friend whose friendship is subservient to Allah's and who proves true in trying times. It is difficult to find such a one. When my elder brothers spoke about their friends in the presence of our respected father, he would remark that they had made many friends in life while he, at the age of sixty, could not make any friends. All his life, he had only a friend and a half. One could not find anyone easily who would measure correctly to the standards of friendship.

Nevertheless , even if we make friends on terms of subserviency to Allah, we must make sure that our friendship does not exceed limits. We must not spend all our time with him or let him know all our secrets. If the friendship ends, he may reveal your secrets. So, let the friendship prosper with in moderate limits.

## MODERATION IN ENMITY

In the same way, if we bear a grudge against anyone, we must not let it exceed the limits and try to find fault in every thing he does. If Allah has placed faults in anyone, he has also given him certain good qualities. We must not overlook his good side. The Qura'n tells us :

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَنْ لَّا تَعْدِلُوْا ۚ (المائدہ:۸)

> Let not hatred of a people incite you not to deal justly (al- Maidah 5.8)

We may be on antagonistic terms with people but that should not cause us to confirm their commendable qualities, But generally, we do not remember the Prophet's ﷺ saying in this regard so we surpass the limits in love and in hatred.

## BACKBITING HAJJAJ BIN YUSUF

We all know this man, Hajjaj bin Yusuf. He unleashed cruelty, killing many ulama, innumerable *hafiz*[1] of the Quran and he even attacked the Ka'bah. Muslims feel repelled when they hear of his misdeeds. However, once someone recounted his tyrannous acts before Sayyidina Abdullah bin Umar رضی اللہ عنہ and even backbited him, Abdullah bin Umar رضی اللہ عنہ stopped him, saying:

> "Do not suppose that if he was curel, it is lawful to backbite him or slander him. Remember that when Allah will take an account of his cruelty from him on the day of Resurrection, he will ask you to account for the backbiting or slander against hajjaj bin Yusuf ". We are not allowed to accuse anyone who has earned a bad name for himself, or backbite him, but we must exercise moderation in such cases too.

1. Those who have memorised .

## POLITICAL ATMOSPHERE OF PAKISTAN

The political conduct in our country is such that when a politician is in favour, he is praised to dizzy heights, and is presented as if he is free from blemish. Anyone who criticizes him is not tolerated. But, when he falls in the bad books of the people then he seems bereft of all good qualities. In either case, limits are exceeded, The Prophet ﷺ has disallowed us to behave in this way. Religion is not only prayer and fasting, but it also calls upon us to show moderate conduct in friendship and in dislike. Men of God understand this thing. We must keep at a safe distance from those in authority, the politicians and leaders. We should let our connections become very intimate with them.

## A LESSON- GIVING CASE OF QADI BAKKAR BIN QUTAYBAH رحمة الله عليه

Qadi Bakkar bin Qutybah رحمة الله عليه was a well-known Qadi (a gudge) and a scholar of *Hadith* . He was the student of the author of *Tahawi* which is a course book in religious institutions. The king of his times was much impressed by him and not only consulted him in all affairs but summoned him often and invited him to all official functions. He even appointed him Qadi and he decided all cases of the state. It soon transpired that he was seen with the king at all times of the day. He became the king's favourite.

However, he was a scholar and a Qadi , not the king's servant. Once, the king did something wrong and he decided against the king and said that the king had violated *shari'ah* . This displeased the king who complained that he had pampered him all the time and granted his recommendations, Yet he issued an edict against him.

The king not only displaced him from the post of Qadi but also sent a messenger asking him to return all the gifts he had given him in the past. These gifts were presented to him over a number of years and were of an assorted nature, yet when the king's messenger arrived he took him to a room and opened a cupboard which told the man that whatever the king had been giving him was found in the cupboard and they were intact, the bags bore their original seals and were unopened. "Take away all these bags. The day I had met the king, I had recalled the saying of the Prophet ﷺ:

احبب حبيبك هونا ما عسىٰ ان يكون بغيضك يوماما

Make friends after proper deliberation for your friend might become your foe tomorrow.

Be caution in showing displeasure to anyone for your enemy night become your friend tomorrow. I had thought I might have to return these gifts. By the grace of Allah, I have not used even a bit from the king's gifts.

This was a practical demonstration of the Prophet's ﷺ advice. He did not take advantage of the king's friendship so he did not have to worry when their relations strained.

## MAKE THIS SUPPLICATION

We must, first of all, love Allah alone, and make the supplication taught to us by the Prophet ﷺ for this purpose.

اللهم اجعل حبك احب الاشياء إلَيَّ

O Allah! Let my love for You be greater than love for all else.

Man is weak and is bound to human tendencies. He will love his wife and children, parents and friends and relatives. He cannot get over these relationship. But, he must go on praying to Allah to make his love for all of

them subservient to love for Him.

## IF LOVE EXCEEDS THE LIMITS THEN MAKE THIS SUPPLICATION

If we find that our love for someone exceeds the limits then we must make this supplication:

> O Allah! You put that love in my heart, but O lord I have exceeded the limits in showing this love. O Allah! put me not in a trial, preserve me from that.

Besides, we must also conduct ourselves carefully. A friend today can be an enemy tomorrow,. You must assure from your side that you will not turn the tables.

That is the Prophet's ﷺ advice and if we follow all his advice we will be led aright in all our affairs.

## FRIENDSHIP LEADS TO SIN

Often we fall into sin because of our friendships. We do not like to displease our friend and we do not displease our friend and we do not mind committing a sin for his sake and violating *shari'ah*. Actually, it should have been otherwise – *shari'ah* should not have been violated even if the friend is displeased. However, if there is a laxity in the commands of shari'ah we may please our friend for we are advised not to hurt a Muslim.

## AVOID EXAGGERATION

Mawlana Ashraf Ali thanavi رحمة الله عليه has said that this *Hadith* forbids one to exaggerate one's connactions with other people. We should not exaggerate any affair, whether it is a relationship or a dealing with someone. The meaning is that we should not exceed the limits and we should remain in a reasonable limit.

My Allah cause us to behave according to this *Hadith. Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
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# BE FAITHFUL TO RELATIONSHIPS

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا ومولانا محمد ا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيراًكثيراً۔

اما بعد

اعوذ بالله من الشيطن الرجيم ۔ بسم الله الرحمن الرحيم

عن عائشة رضى الله عنها قالت جآء ت عجوز الى النبى ﷺ فقال كيف انتم ، كيف حالكم، كيف كنتم بعدنا؟ قالت بخير بِأبِى انت وأُمّى يارسول الله ﷺ فلما خَرجَتْ قلتُ يا رسولَ الله ﷺ تقبل هذه العجوز هذا لِاقبال ؟ فقال:

" يا عائشة.. انها كانت تأتينا زمان خديجة (رضى الله عنها) وان حسن العهد من الايمان" (بيهقى فى شعب الايمان)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek

refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## SUMMARY OF *HADITH* :

Sayyidah Ayshah رضى الله عنها has said that once an old woman visited the Holy Prophetﷺ. He received her with great respect and gave her honour and served her well. When she had gone, sayyidah Ayshah رضى الله عنها asked the Messenger of Allah ﷺ:"who was this woman whom you received so honourably? " He said:

انها كانت تأتينا زمان خديجة

" She had visited us when khadijah was alive, she had relations with khadijah she was her friend and that is why I honoured her."

Then, he added:

ان حسن العهد من الايمان

To treat anyone well is also part of faith

## TRY TO BE CONSTANT IN RELATIONSHIPS

It is a believers sign that he does not break ties of relationship as far as possible. He works to constantly

maintain them even if that taxes him mentally. He does sever the tiess on an unpleasant note. However, if things become very unharmonious, the most he does is cuts down on meeting the other person but he does not stop speaking with him or sever relations altogether.

## MAINTAIN RELATIONSHIPS OF DEAD RELATIVES

This *Hadith* gives two lesson. The first is that we must maintain our relationship and those of our dead relatives . For instance, the ties of our dead parents must be kept alive. Some one came to the Holy Prophet ﷺ and said to Him," Messenger of Allah, my father has died and I feel a sense of remorse, for, I have not been able to give him his rights as was his due. ( Those who are derelict in their ties of parents feel remorse after they die and this man had the same feeling)

What shall I do, now?"

The Prophet ﷺ advised him to maintain good relationship with the friends and companions of his father. In that way, his father's soul would be pleased, and Allah would compensate him in some way for his omission of duty. We should not behave in such a way that with the death of a person we close. Thus, it is part of faith to keep alive ties of our dead relatives. We should not behave in such a way that with the death of a person. We close the chapter on his friends and companions, but we should carry on ties with them. We have seen that sayyidah Khadijah رضی الله عنها had died quite some time earlier but the Prophet ﷺ was constant in maintaining her ties, we also find in the *ahadith* that the Prophet ﷺ used to send gifts to the friends of Sayyidah Khadijah رضی الله عنها .

## IT IS SUNNAH TO CARRY ON TIES

The second lesson in the *Hadith* is in the words:

ان حسن العهد

to maintain them well. When ties have been established then we must keep them alive and, as far as possible, sever them not from our side. For instance, if the other person is being rude, we must endure his attitude and be constant in the ties telling ourselves that it was the *sunnah* of the Holy Prophet ﷺ. We may regard that as *sunnah* and an act of worship.

## MY OWN CASE

My respected father Mawlana Mufti muhammad Shahfi رحمة الله عليه had a companion. He was very pious but he had the habit, as some people have, of raising objections. He was sure to criticise or taunt whoever he met or complain. Naturally, other people were very uneasy before him. Once, he behaved in the same way with me and it was too much for me to endure but I did not react spantaneously. I realised then that he regarded other people with disdain because he had authority and riches. Perhaps that was the reason that he behaved with me in that manner. When I came home, I wrote down a strong letter to him and wrote that he had that temperament which people dislike, and I reminded him that he had done the same thing to me. Hence, I did not wish to keep alive the ties with him.

## DO NOT BE THE ONE TO SEVER TIES

However, I am thankful to Allah that I always discussed important matters with my father, so. I showed

him the letter and told him what had happened. My father realized that I was upset at that time so he kept the letter with him and said, to me that he would speak later. After one day had passed, he called me and said," I have read your letter, What do you wish to gain by that ?" I said that with that letter I hoped to sever ties with that person. My respected father spoke to me words of advice, "Listen, to sever ties with anyone is not difficult, you may do it anytime. You need not wait for it. But to preserve ties and to join them cannot be done always. So, what is the hurry wait for a few days. But, if you do not wish to meet him, do not go to him, writing this letter means that you are severing ties from your side."

## EASY TO SEVER, DIFFICULT TO JOIN TIES

Then he said to me, "Once you have established bonds of friendship with anyone, you must retain them as far as possible. It is easier to snap them but difficult to cement them. If you cannot reconcile yourself with him then it is not necessary that you meet him everyday but he showed me another letter that he had written and asked me to compare the two. His letter also complained against that man's attitude and conveyed to him my displeasure but it did not speak of ties being snapped, his letter was written in the light of the *sunnah* of the Prophet ﷺ. It conveyed the essence of the matter but did not call for severing bonds of friendship.

He then said to me:

"listen these are old connections. His father and mine were friends and we cannot just snap old relations in a moment".

## IT IS EASY TO DEMOLISH A BUILDING

The words of my respected father that it was easy to sever ties of relationship but difficult to join them is now etched on my heart, A building that stands before us may be razed down in two days but it takes very long to raise it. Therefore, we must give plenty of thought before taking shch a drastic step of severing ties. The Prophet ﷺ has advised us to retain them very well.

## IF RELATIONSHIP HURTS

Let us suppose that we are put to difficulty because of the bonds of friendship, then we must assure ourselves that our ranks are being raised. We will earn reward for that. The Prophet ﷺ has said that if a thorn pricks a believer then it increases his reward and his rank. If we bear hardship patiently, we will gain reward against patience. Further, if we do that with the intention of obeying the words of the Prophet ﷺ then we will get the added reward for following the *sunnah.*

## REWARD AGATNST PATIENCE

The hardships that we face in this life are ephemeral. We will leave them here when we die but the reward that we will carry with us in the grave and in the hereafter will more than to offset the difficulties we face here. The Prophet ﷺ has quoted in a *Hadith:*

> "when Allah will bestow his mercy on the patient His mercy in and persevering on the day of Resurrection, and He will reward them, those people who had led a life of comfort and ease in the world would wish that their skins were peeled off with scissors instead of comfort,

has they enddured that with patience." Thus we must bear the little difficulties we encounter.

## WHAT IS IT TO BE CONSTANT

We must, however, understand what it means to keep alive the bonds of connection. It means that we must go on giving the rights of the other person., and not snap the ties with him. However, it does not imply that the heart should be reconciled to it to accept him and that we cannot feel uneasy about it. We are also not required to move about with him. These things are not necessary to maintain ties of friendship. It is enough to give his rights as nominated by *Shari'ah.* We are not compelled to keep anyone's company if our heart does not harmonise with him, nor are we required to meet him. We must, however, go on giving him his rights, and we must not sever ties with him.

## THE RESULT OF IGNORING THE SUNNAH

We often see that our mutual relationships are marked with disagreements and disputes. This is really because we have given up the *sunnah* of the Prophet ﷺ and ignore his teachings and guidance. If we stick to the *Hadith* we had learnt in the previous chapter and the *Hadith* which we have learnt in this chapter and we understand and lead our lives according to both of them most of our misunderstandings and disputes will be removed.

The teachings are repeated here. If we love anyone, we must exercise monderation, and if we dislike anyone, we must again exercise moderation. The teachings of *Shariah* revolve round moderation and refraining from surpassing the limits. Next, once bonds of companionship or friendship

are established, we must be faithful to them as fajr as possible,

May Allah, through His mercy and benevolence, cause all of us the readers and my self to act in accordance with these teachings. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# DO NOT SPEAK ILL OF THE DEAD

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادی له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليماً كثيراً كثيراً

اما بعد

اعوذ بالله من الشيطن الرجيم۔ بسم الله الرحمن الرحيم

عن مغيرة بن شعبة رضى الله عنه قال قال رسول ﷺ لا تسبوا الاموات فتوذوا الاحياء (ترمذی، کتاب البر، باب ماجاء فی الشتم)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone.

He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## DO NOT CALL THE DEAD "BAD PEOPLE"

Sayyidina Mughira bin Shabiah رضی الله عنه has quoted the Messenger of Allah ﷺ as saying:

"Do not call those who have died as bad people because to speak ill of the dead will hurt the living".

Also, Sayyidina Abdullah bin Umar رضی الله عنه has said that the Messenger of Allah ﷺ said:

أذكروا مَحاسنَ مَوتـكُمْ وكفُّوا عن مساويهمْ - (ابوداؤد، كتاب الادب، باب فی النهی عن سبّ الموتی)

"Speak of the good things of those of you who have died and refrain from speaking ill of them".

Both the foregoing *ahadith* have a similar subject-matter. We must mention the good things but not mention the bad things of anyone who has died, even if the dead man was evil.

## IT IS IMPOSSIBLE TO GET A DEAD MAN'S FORGIVENESS

It is wrong, anyway, to seapk ill of the living persons and to backbite them. Rather, we must speak well of the living too. For, backbiting is forbidden. Then, why do these *ahadith* specify the dead alone? The answer is that backbiting the lliving is forbidden but to backbite the

dead is forbidden twice over. There are many reasons for that when anyone backbites the living, he stands the chance of apologising for his wrong behaviour and he may be forgiven. In this way, his sin will be erased. Backbiting is a violation of the rights of fellowmen, and if the victim forgives, the sin stands removed. But, one cannot seek forgiveness of the dead, So, that sin cannot be erased and is, therefore, dual.

## OBJECTIONS RAISED AGAINST ALLAH

The second reason why a dead man must not be criticised is that he has gone to Allah. It is possible that Allah may have forgiven him. So, if we recall his bad nature then it means that we object to Allah's decision. It is as though we tell Allah, "You may have forgiven him but I will not pardon him." It is very sinful.

## DIFFERENCE BETWEEN THE LIVING AND THE DEAD

The third reason is that under certain circumstances it is allowed to backbite the living. For instance, there is possibility of other people falling victim to an evil man; in such cases, it is allowed to caution them that this man is likely to cheat because of his nature. The purpose of this backbiting is to save other people from loss. On the other hand, a dead man cannot harm anyone, or cheat them. So it is not permitted to backbite him under any circumstances. This is why the dead man is specified in these *ahadith* which prohibit us to speak bad about them, or backbite them.

## IT WILL HURT THE LIVING

The Fourth reason is mentioned by the Prophet himself ﷺ. When we backbite a dead man, we suppose

that we cannot hurt him by our speech because he is not alive, and he will not know. But, we overlook the possibility that there may be alive those who love him and they would feel offended by the criticism. If we had backbited one who is alive, we could have approached him and sought forgiveness but by backbiting a dead man we will have offended all his relatives and friends and fans. It would not be easy for us to locate each of them and ask to be forgiven. This is more difficult than seeking pardon of one who is alive. That is why, the Prophet ﷺ has disallowed us to remember the bad things of the dead man, but speak only of his good nature.

## BACKBITING THE DEAD IS PROPER IF ----

Only under one condition is it allowed to backbite the dead. That situation is when anyone has written down misleading ideas in books before he died. The books are well circulated and have a wide readership. Therefore, it is proper to inform the public that this man had misleading beliefs, which he has publicized so that they may not be miscarried by them. We are allowed to mention only this much of his evil nature. We are liable to respect the limits and not speak ill of him more than necessary. We are not allowed to decide or curse him. We do not know that, though he had written misleading things, he may have been inspired by Allah to repent before he died, and Allah may have forgiven him. We cannot decide on his fate or call him as one consigned to Hell. Only Allah decides whether anyone will be sent to Hell or Paradise. We can only tell the people that his views expounded in books are irreligious and misleading and they be wary of that.

## THE DEAD BENEFITS IF WE SPEAK GOOD OF HIM

We must remember the advice of the Prophet ﷺ that the dead man should be remembered with his good qualities, not bad. The *Hadith* does not merely ask us to refrain from recalling his bad nature but also asks us to mention his good things. I have learnt from my elders that the wisdom behind it is that when a Muslim speaks well, or recalls a good characteristic of a dead man then it is a testimony in favour of the dead man. Sometimes, it is on the basis of such a testimony that Allah bestows on the dead man His favour saying: "My pious slaves speak well of you, so I forgive you!"

To speak well of him is better for him and, on the basis of that, it is not unexpected of Allah that He might forgive you too, saying:

> You caused my slave to benefit, so I will benefit you! And I forgive you too!"

Hence, we must refrain from speaking ill of the dead, but we must remember him with good words.

## PRAY FOR THE DEAD

There is yet another *Hadith* of the same import but its words are different:

" لا تذكروا هلكاكم الا بخير "

(سنن النسائي، كتاب الجنائز، باب النهي عن ذكر الهلكى الابخير)

> "Do not remember your dead except with good words".

To speak of anyone with good words also calls upon us to pray for him:

> O Allah! Forgive him. Be kind to him. O Allah! Save him from Your punishment.

This way we will gain a double reward. First, to make

a supplication which is a form of worship and rewarding, no matter why it was made. Secondly, to cause another Muslim to benefit brings us reward for ourselves too.

Therefore, if we pray for him, not only he stands to gain but we will also be benefitted.

May Allah grant us the ability to act on whatever we have read and thus show us His favour and benevolence. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# GIVE UP ARGUMENT AND FALSEHOOD

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليماً كثيراً كثيراً ۔

اما بعد!

عن ابى هريرة رضى الله تعالىٰ عنه قال قال رسول اللّٰه ﷺ لا يؤمن العبد الايمان كله حتى يترك الكذب فى المزاحة و يترك المراء وان كان صادقاً (مسند احمد، جلد ۲ صفحه: ۳۵۲)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear

witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## TWO SIGNS OF PERFECT FAITH

Sayyidina Abu Hurayrah رضى الله عنه has said that the Messenger of Allah ﷺ said:

"No one can be a perfect believer unless he gives up falsehood even when joking, and unless he shuns argument even though he may be on the right."

This *Hadith* tells that two things distinguish a true believer who gives them up he does not lie even as a joke and he does not argue even if he is right.

## FALSEHOOD AS A JOKE

The *Hadith* tells us, first, that we must not lie, not even when we joke. Many people believe that falsehood is unlawful when spoken seriously but not when said as a joke. Thus, when we remind anyone that he had lied when he said a certain thing, he retorts that he had only joked with us. As if to say, that is it not wrong to lie when joking. The Holy Prophet ﷺ has said that a believer is one whose tongue does not utter what is not true, not even in a light-hearted speech. He is allowed to joke and speak in a light-hearted vein if he respects the limits. *Shariah* has not only allowed that but also recommended it a little. It is not correct that a man may always be serious and never smile. The Prophet ﷺ himself is known to have spoken in a light vein and with a pleasant nature.

## AN EXAMPLE OF THE PROPHET'S LIGHT HEARTEDNESS

Someone asked the Prophet ﷺ for a camel which was regarded then as a very valuable possession. The Prophet ﷺ said to him I will give you the child of a she-camel".That man said, "what will I do with the child of a she camel? I want a camel to ride on." The Prophet ﷺ remarked:

"Every camel is a child of a she-camel!".

The Prophet made a joke and showed a good nature but he did not lie.

## ANOTHER EXAMPLE

A woman requested the Prophetﷺ to pray to Allah that He admit her into Paradise. He said, "No old woman will enter Paradise." When he saw that she was disturbed, he said, "I mean that no woman will enter Paradise as an old woman but all of them will enter as young women."

He did not say anything false but only amused other people. To joke in this manner is the Prophet's *sunnah,* if anyone jokes in this way to follow his practice then he will earn a reward for that.

## *HAFIZ* ZAMIN'S LIGHT HEARTEDNESS

He was one of the three well well-known *Qutubs*[1] of Thana Bhawan. *Hafiz* Zamin *Shaheed* was a great saint. Some religious elders disclosed that the *jihad,* against the British in 1857 was decreed by Allah to receive his sacrifice. However, if anyone, visited him, he would always find him in a light-hearted mood among his people. To every new visitor, he would say. "If you have

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1. A rank in Sufi religious order.

come to receive a religious opinion, you may see Mawlana Shaykh Muhammad Thanavi, sitting opposite us. If you wish to learn about *Zikr,* or become a disciple then you may see Haji Imdad Ullah Muhajir Dehlavi, who is also here. If you wish to smoke the huqqah then join us. Behind this harmless talk he had hidden his high station.

## MUHAMMAD BIN SEEREEN رحمة الله عليه AND LAUGHTER

Muhammab bin Seereen رحمة الله عليه was a *tabaéen*[1] of high order. It is said of him:

كُنَّا نَسْمَعُ ضَحْكَهُ فِي النَّهَارِ وَ بُكَاءَهُ بِاللَّيْلِ

"We used to hear laughter from his quarters during the day but sobbing during the night."

When he prostrated himself before Allah, he sobbed much.

## GOOD NATURE EXHORTED

Anyway, it is not wrong to joke if we stay within limits. We should not make it a habit to joke all the time. We must display a moderate light heartedness sometimes. The Holy Prophet ﷺ has said:

روحُوا القُلُوبَ ساعةً فساعةً

Let your hearts rest after every little while.

When we are occupied in serious work, we must take time out for a little amusement because that is also necessary. It is the *sunnah,* of the Prophet ﷺ. However, we must not speak anything wrong.

If it is wrong to lie when joking then it should be wrong to a greater degree to lie when serious. One of the basic signs of a Believer is that he does not utter anything

1. An epigone, successor of the companions رضوان الله عليهم اجمعين.

false. Even when he is faced with difficulty he does not lie although *Shariah* has permitted us to lie if it is necessary to save a life. The pious slaves of Allah do not lie at such times too.

## SAYYIDINA ABU BAKR رضى الله عنه KEEPS AWAY FROM LIE

He was travelling with the Prophet ﷺ during the *hijrah*. The infidels of Makkah had sent men to trace them out. They had offered a hundred camels to anyone who brought the Prophet ﷺ to them. That was a highly great reward. Everyone in Makkah was eager to trace him out. In this race, one of them managed to track down the Prophet ﷺ. He knew Abu Bakr Siddiq رضى الله عنه but he did not know who the Prophet ﷺ was. He asked, "Who is this with you?" If he told him the truth, there was a risk to life, otherwise he would be lying. Those people who are particular in speaking the truth find that Allah helps them out, and he was siddiq. He said in reply to that man's question:

هاد يهديني الى السبيل

He is the guide, directs me on the path.

He spoke words that contained no lie at all. The Prophet ﷺ was truly a guide who showed the path to religion. In this way, the life of the Prophet ﷺ was saved. He did not utter falsehood although we are permitted to speak a lie to save a life.

## MAWLANA MUHAMMAD BIN QASIM رحمة الله عليه NANOTWI ABSTAINS FROM LYING

He was the founder of Dar ul Uloom, Deoband. In 1857 when *jihad*, was waged, the Britishers issued a warrant of arrest against him. The situation was that at every

crossing scaffolds were erected to hang those who did not support the government. Everyone, who was known to participate in *jihad,* was hunted down and hanged. Mawlana Muhammad bin Qasim Nanotwi رحمة الله عليه was sitting in the mosque and he was clad in a very simple dress. A stanger could not recognise him as a great scholar. The police came to arrest him and entered the mosque but could not find anyone. They had imagined that he would have a turban on his head and a heavy cloak on his body, and he would be sitting in a majestic fashion. They found this man dressed in very ordinary garments and took him to be a helper or servant of the mosque. They asked him. "Where is Mawlana Qasim Nanotwi?" If he disclosed himself they would arrest him and if he said anything else that would be false. So he moved a little to the side and said. "He was here a while ago." That was a very difficult time, if they took him away they would have sent him to the gallows, but he did not lie even then. It was for that reason that Allah saved him and the policemen went away. A believer does not tell a lie even when death smiles on his face.

## THE RAMPANT LIE

Therefore, we should not tell lies. *Shariah* has emphasised that we speak the truth and not lie, not even as a joke or in war. Today all of us lie and this includes educated, religious scholars and those who keep company of the sanitly persons. Among them are those who submit false medical certificates, facititious statements and documents or give false testimonies. The situation has come to such a pass that people have given up hope and they say. "We cannot live in this world if we speak the truth." May Allah protect us! However, the Messenger of Allah ﷺ has said:

الصدق ينجي والكذب يهلك

Truth salvages while falsehood destroys.

One may gain temporarily by telling lies but there is no success in the end. There is success in truth and in obeying Allah. We know of many things that are clear lies and there are many varieties of it. The flase certificates and statements are the worst kinds of lies. Educated people are involved in it. May Allah enable us to keep away from it. *Aameen,* and may we realise that the Prophet ﷺ has said that a perfect believer does not tell llies even when he jokes and amuses.

## REFRAIN FROM ARGUMENTS

The next thing that we are told is that although we may be on the right, we should not argue or dispute. Of the mischiefs of the tongue is argument and dispute. It is a great occupation of our people. When a few sit together, they begin to argue and debate on an issue. But, they gain nothing in this world or the next. It destroyes man's unseen nature. Imam Malik رحمة الله عليه has said:

المراء يذهب بنور العلم

"Arguments and debates destory the light in men."

The scholars are more prone to this habit, because each of them regards himself as more knowledgeable. They spend hours together in argument which may be oral or written down.

## ONLY GIVE YOUR OPINION

The simple thing to do is that if we have a different opinion we must just give it and hear what others say. If we are convinced then we must agree otherwise we must say that we do not understand what they say and we must make

it clear to them that they may do what they believe while we would do what we believe. There is no point in arguing, for everyone would try to over rule the other. The result is that there is no distinction between truth and falsehood. The *Hadith* cites the Prophet ﷺ as saying, "Even if you are right and the other is wrong, do not dispute." Merely give your opinion and let the other know that they may follow it if they agree otherwise it was their outlook.

### *SURAH "AL KAFIROON"*

The *Surah Al Kafiroon* was revealed to state this very idea. The Prophet ﷺ gave his message of unity of Allah to the idolators of Makkah and he explained it. However, when they began to argue and dispute, these verses were revealed.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ط

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ o لَآ اَعْبُدُ مَا تَعْبُدُوْنَ o وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ o وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ o وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ o لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ o (سورة الكافرون)

In the name of Allah, the Beneficent, the Merciful.

Say, "O disbelievers! I shall not worship those whom you worship, nor are you the worshippers of Him whom I worship; and I have not been a worshipper of those whom you worshipped, nor are you the worshippers of Him whom I worship. To you your religion and to me my religion." (al Kafiroon, 109-1-6)

He made it very clear that he did not wish to argue and debate. He explained the salient features of religion and if they had agreed that would have been for their own

benefit. Unnecessary debate was not good for any one.

## TAKE IT OR LEAVE IT

We must see that even in the question of disbelief and Islam., Allah made it clear that there should be no disputing. Therefore, it is more essential that we keep away from debate and dispute in other matters. In contrast, our malady is that we are continually involved in argument and dispute. This habit is disadvantageous to our inner self. If we have to discuss an issue with anybody then we must state our point sincerely to convey the truth and then we must listen to their point of view. If that is sound, we must concede to their view otherwise we may leave it but not argue after that.

## AN UNENDING ISSUE

Many people write to me, saying that they had a disagreement with someone on some issue and certain arguments were presented by both sides. They ask me for advice on how they may give more arguments. Now, if I were to suggest an argument and they were to present another, the issue would never end. The simple answer is that we should not indulge in argument. The only way out is to declare our idea and if the other person agrees, well and good otherwise we should leave him to his ideas. We may make it clear that we will pursue the course we are on. There is no point for further argument. The Prophet ﷺ taught us exactly this thing, "If you are on the right then, too, do not dispute."

## DEBATE IS NOT ADVANTAGEOUS

Therea is a tendency these days to enter into a debate and dialogue, and defeat the other side. When Mawlana Ashraf Ali Thanavi رحمة الله عليه had qualified from Dar ul Uloom, Deoband, he was much interested in entering into a dialogue with the polythiestic groups. For sometime, he engaged himself in these debates and he always had an upper hand. Allah had blessed him with an excellent art of speech and delivery. However, he himself said, after some days, that he was no more inclined to argue in this manner. He said that whenever he debated with anyone, he sensed a darkness in his heart. So, he never again participated in such a dialogue all his life. He disallowed other people too from debating an issue with anyone because there was no advantage in that. If there is really a need for it to further the Truth then it is a different question. But, it is not correct to make it a regular affair. Since it is not proper for the ulama, then it should also not be proper for the ordinary person to argue on religious question.

## ONLY THOSE WITH EXECESSIVE INTELLIGENCE ARGUE

Akbar Allahbadi, the great Urdu poet, had composed an excellent couplet on the question of arguments and debates.

مذہبی بحث میں نے کی ہی نہیں
فالتو عقل مجھ میں تھی ہی نہیں

I never argued on religion,
I never had excessive intelligence.

Every person should pay heed to this advice. However, if anyone does not know something, he may ask

a knowledgeable person about it. If he cannot understand something let him ask, but let no one argue.

## ARGUMENT GROWS DARKNESS

Mawlana Thanavi has explained this *Hadith* thus:

> "It shows that argument and debate grow darkness (in the heart), because an imperfect faith is (a sign of ) darkness. That is why you will find that the mystics greatly detest debates and arguments".

This means that men of Allah, who tread the path of *Tasawwuf*[1] and *Sulook*[2] detest intensely argument and debate.

## A DEBATE WITH MAUDUDI

Baba Najm Ahsan رحمة الله عليه was one of our religious elders who had been blessed with the company of Mawlana Thanavi رحمة الله عليه . He was a marvellous man of religion. One day, he said to me:

> "Maududi has cast aspersion on some of the companions in his book, *Khilafat wa Mulookiyat*, you must write on the subject".

Hence, I wrote an essay on it and I got a letter from the respected Maududi in answer. So, I wrote another piece as a rejoinder. In this way, I wrote an answer twice. When Bab Najm Ahsan رحمة الله عليه read my second answer, he wrote to me a letter which I have with me todate. He wrote:

> I read your essay and was much pleased. May Allah accept it.

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1. *Tasawwuf,* is the mystic path leading to purification of soul.
2. *Sulook,* conduct, it is a sufi path.

He then added:

Now, bury the debating.

He meant to say, further arguments must now cease. The truth has been declared. Do not respond if you get any argument from the other side, otherwise the process will go on.

Anyway, the men of Allah do not like to involve themselves in such arguments. They detest it because there is no advantage in it. We do not know of anyone accepting the Truth after being convinced through a debate. It is only a waste of time.

The men of Allah despise debates and arguments and disputes because the Messenger of Allah ﷺ has said:

"It is a sign of the believer that he shuns debate and argument".

May Allah enable us to keep away from argument, debate and disputes and from speaking lies and falsehood. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# HOW TO LEARN AND TEACH RELIGION

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليماً كثيراً كثيراً

اما بعد !

عَنْ اَبِیْ قِلَابَةَ قَالَ حَدَّثَنَا مَالِكٌ (رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ) اَتَیْنَا اِلَی النَّبِیِّ ﷺ وَ نَحْنُ شَبَبَةٌ مُتَقَارِبُوْنَ فَاَقَمْنَا عِنْدَهٗ عِشْرِیْنَ یَوْمًا وَ لَیْلَةً وَکَانَ رَسُوْلُ اللّٰهِ ﷺ رَحِیْمًا رَفِیْقًا فَلَمَّا ظَنَّ اَنَّا قَدِاشْتَهَیْنَا اَهْلَنَا اَوْ قَدِ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَکْنَا بَعْدَنَا فَاَخْبَرْنَاهُ قَالَ ارْجِعُوْا اِلٰی اَهْلِیْکُمْ فَاَقِیْمُوْا فِیْهِمْ وَ عَلِّمُوْهُمْ وَ مُرُوْهُمْ وَذَکَرَ اَشْیَاءَ اَحْفَظُهَا اَوْ لَا اَحْفَظُهَا وَ صَلُّوْا کَمَا رَأَیْتُمُوْنِیْ اُصَلِّیْ فَاِذَا حَضَرَتِ الصَّلَاةُ فَلْیُؤَذِّنْ لَکُمْ اَحَدُکُمْ وَلْیَؤُمَّکُمْ اَکْبَرُکُمْ (صحیح بخاری، کتاب الاذان، باب الآذان للمسافر اذا کانوا جماعة...)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we

believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## THE *HADITH*

Sayyidina Malik bin Huwayrith رضی الله عنه was a Companion of the Prophet ﷺ He was from the tribe, Banu layth who lived in a settlement far from Madinah. These people were blessed with the faith of Islam, and they had travelled to Madinah as Muslims to meet the Prophet ﷺ. Sayyidina Malik narrates the story of their meeting with the Prophet ﷺ. "We presented ourselves before the Holy Prophet ﷺ. We were all young men of about the same age and we stayed with him for twenty days. At the end of that period, the Holy Prophet ﷺ presumed that we were desirous of returning to our people. So he asked us about the people we had left behind in our homes, and we informed him of our relatives who were at home. The Messenger of Allah ﷺ was very kind and considerate with every man, so he said, Now you go to your families and teach them religion and command them to pursue it. And offer prayers as you have seen me pray. When it is time for prayers, one of you should call the azan, and the oldest of you should act as

Imam. After giving us this advice, he bade us farewell."

## LEARN RELIGION THROUGH COMPANY

The lengthy Hadith has many lessons for us. The first thing that Malik bin Huwayrith رضی اللہ عنہ said was, "We presented ourselves before the Prophet ﷺ. We were young people and stayed with him for about twenty days." This was the method of learning religion and there were no organised religious institutions, colleges or universities in those days, and there were no books, either.

The only method of learning religion was that those who intended to learn stayed in the company of the Prophet ﷺ and observed how he spent his life and what he did from morning to evening. They studied how he dealt with other people and how he lived at home. They learnt of these things and observed them and thus knew the *Seerah,* of the Holy Prophet ﷺ. In this way they learnt religion.

## WHAT IS COMPANY

The original method of learning religion is to stay in company of the teacher. That is because only the literate can learn at the *madrasah* and from books. Besides, one cannot learn from books alone. Allah has created man in such a way that he cannot acquire knowledge and arts only through books. No science can be learnt merely from books. We have to stay in someone's company for that. It is to stay with one we know for some days and observe his behaviour. This is how one acquires knowledge. A novice doctor or engineer even a cook, will have to stay for some days with a doctor, engineer or cook to study these sciences and acquire professional knowledge in the respective fields. The same procedure applies to religion.

## HOW DID THE COMPANIONS ACQUIRE KNOWLEDGE?

This is why Allah always sent a Messenger with a celestial book. He did not send a book alone. The Messenger or Prophet gave practical knowledge and demonstration of the teachings of the book. The noble Companions رضی الله عنه did not go to any University or *Madrasah* and did not read any book. They were not prescribed a syllabus of studies yet each of them is worth a thousand religious institutions and a thousand books because they stayed in the company of the Holy Prophet ﷺ and closely studied every detail of his life. Then,they tried to emulate the example. This is how they became a companion.

## KEEP GOOD COMPANY

Company is what forms man. Our elders have said that to learn religion we must keep the company of religious men. Their company will grow in us the significance and love of religion gradually. If we are in bad company then its influences will be apparent on us. This is how the religion has come down to us from the Holy Prophet ﷺ. The Companions رضی الله عنهم were trained through the company of the Prophet ﷺ, and their company prepared the *tabaéen*-their successors. The *taba ta baéen*,or the generation following them, were trained in the company of the *tabaéen*. The entire religion has come down to us in this manner.

## TWO SOURCES

My respected father, Mawlana Mufti Muhammad Shafi رحمة الله عليه, has stated in the Ma'riful Quran that Allah has guided man through two sources, His book and his men. He has created such men who give practical shape to His Book. Thus if anyone relies on both these sources

then he understands the realities of religion. If he relies only on one of these sources the book or the men, and ignores the other then he may be misled. Therefore, it is necessary to follow both of them.

Our religious elders have advised us that the easiest way to practically observe religious duties is to acquire the company of the men of Allah who understand Allah's religion and act on it. The more we keep their company, the more we will progress in religion.

Returning to the *Hadith*, these people were living at a distant place, so they stayed with the Prophet ﷺ for twenty days. During this period, they acquired the basic knowledge of religion from the Prophet ﷺ, learnt religion and benefitted from the noble company.

## CARE FOR THE YOUNG

The Prophet ﷺ himself realised that the young people might be homesick. So, he asked them about the relatives they might have left behind and he found out that some of those young men were newly married. He advised them, therefore, that they should return to their homes.

## STAYING AWAY FROM HOME

In explanation of this *Hadith*, the Ulama have given their ruling that a married man must not stay away from home for a long period. There is safety in it for him and his family. The religion of Allah considers all aspects of life and there is moderation in its demands. That is why it is called أُمَّةً وَسَطًا (Justly balanced community). The balance is visible in this direction - seek good company to acquire religious knowledge but, at the same time, be careful of giving the rights of other people. Strike a balance between the two. Hence, the Prophet ﷺ said to his visitors

after twenty days. "You have learnt the essentials of religion. Now, you have the rights of your family over you and your own rights, so go home to your families."

## RIGHTS OF OTHERS

We must pause and think here that obviously they could not have learnt everything about religion in twenty days and the Prophet ﷺ could have asked them to stay with him longer. But, he knew that they had learnt what was necessary to know so he sent them away that they might give the other people their rights.

## IT IS AN ABSOLUTE OBLIGATION TO LEARN THAT MUCH

We must know that knowledge of religion is divided into two kinds. The first comprises the knowledge that a man needs to fulfil his obligations - the *fard* and the wajib. These include knowledge about *Prayer, Fasting, Zakah, Hajj,* and what things are lawful and what are unlawful. For instance, it is forbidden to tell lies, to backbite anyone, to take wine, to eat pork, and so on. It is called *fard ayn*[1] And is in absolute obligation for all Muslims, men and women, to know his duties and the things he must avoid. The following Hadith speaks of this knowledge when it says:

طلب العلم فريضة على كل مسلم و مسلمة

> It is obligatory for every Muslim man and Muslim woman to acquire knowledge.

Every muslim must set aside all other things and give his time and effort to gain this much knowledge. If he has to go away from his parents, wife and children, brothers and sisters to learn this much, he must not

1. *Fard Ayn* is an individual duty on every muslim

hesitate but he must leave them. If they stop him from going then he must not obey them.

## THE *FARD KIFAYAH*[1]

The second kind of knowledge is to acquire full knowledge of religion and become a scholar. It is not a duty on every Muslim but it is a *fard kifaya*. If some people become religious scholars all the others are absolved of the obligation. For instance, if there is a scholar in a small township and he is enough to look after the religious needs of all the people there then the other people's obligation in this regard is removed from them. Similary, in a large city, its inhabitants are absolved of their obligation to become religious scholars once there are enough of them to oversee their religious duties.

## IMPART RELIGIOUS KNOWLEDGE TO HOUSEHOLD MEMBERS

At the end of the twenty days, when the Prophet ﷺ sent them home to look after the rights of their families, he cautioned them against being careless at home. He commanded them to teach their family members whatever they had learnt with him. We learn from this command that it is an obligation for everyone who learns something of religion to teach it to the members of his family. They must be told enough to be able to live as true Muslim. It is *fard`ayn* (An absolute individual obligation) for every Muslim to impart this much education to his family. The obligation is just like the duty to offer prayers, to fast in Ramadan, to pay zạkah, or to perform *Hajj*. It is as essential to teach household folk as it is to observe these duties.

1. *Fard Ki fayah*, is a collective duty.

## NEGLECTING CHILDREN

There is much carelessness in our society in regard to upbringing of our children. Educated intelligent and religious-minded people also are derelict in imparting religious knowledge to their children. They do not teach their children to recite the Quran correctly or to offer prayers in the right way and they do not even give them the basic instructions in Islam. These children grow up well educated in worldly sciences but they are unaware of the difference between fard and *sunnah*. We must be as dutiful in imparting basic religious knowledge to our children as we are in observing prayers ourselves.

The Prophet ﷺ said thereafter, "Go home and command the folk of your household". That is, command them to observe religious duties.

## HOW MAY WE PRAY

He then said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Offer prayer.

When they reach their homes they must pray as they had seen him pray. It is worth considering that the Prophet ﷺ did not merely ask them to offer prayers but he asked them to pray as he prayed. Prayer is a pillar of religion so we must be particular in observing it in the manner known from the Prophet ﷺ. It is very imperative that our people pay attention to it. Although many people offer prayers, yet most of us merely discharge their duties without caring to observe the correct procedure. We hurry through the prayers merely to get it off our heads and we do not pay attention to the Prophet's command that we pray as he did pray.

## OBSERVE THE *SUNNAH*, WHEN PRAYING

If we pray in the way the Prophet ﷺ prayed, neither do we have to give more time to it nor does it call for extra effort. In the same time and with the same effort as we are used to in our inadequate prayers, we will offer our prayers according to *sunnah*; only a little attention is necessary. However, if we persist in offering prayers as we do now, we may be discharging our obligation and keeping away from the sin of omitting prayers, but we miss the inner light associated with prayers according to *sunnah*. We miss the blessings and other advantages. I had once spoken on the subject and a booklet has been published with the title perform *salah* correctly. In this booklet, readers are cautioned against the mistakes that are made generally. This booklet must be read and prayers must be offered in the correct method it outlines. We will find out that it does not take much time to observe prayers in the method outlined in this booklet.

## THE ATTENTION PAID BY MUFTI A`ZAM

My respected father, Mawlana Mufti Muhammad Shafi رحمة الله عليه lived for eighty three years. He received religious education at a very early age in his life, and all his life he imparted religious education and issued *fatawa* (rulings) on religious questions. He was appointed *Mufti Azam* (The chief jurist) at Dar-ul-uloom, Deoband. In Pakistan, too, he was known by that name. He answered queries and issued hundreds of thousands of *fatawa*, Once he said, "I have spent my life learning and teaching but it happens even now when I offer prayers that I feel unsure of what I should do. So, after I have offered the prayer, I

look up in the books whether I was correct or had committed an error." But, I see that people do not even care if they have observed the etiquette's of prayer or not, whether they have observed prayer correctly or not. It is enough for them that they have gone through the formality of prayer.

## PRAYER BECOMES INVALID

We often see worshippers showing unconcern in prayer and they scratch their heads or stroke their faces with both hands. They must know that if they activate their hands and they are engaged in that for so long as it takes to recite سُبْحَانَ رَبِّيَ الْاَعْلٰى three times then their prayer becomes void. The obligation is not discharged, but they are unconcerned about that. Sometimes, they use both their hands to set their clothes right or wipe sweat but if they spend a little more time doing that, their prayer is invalid. Also, if we adopt a posture during prayers, which makes an onlooker wonder whether we are engaged in prayers or not, then our prayers are not valid. If anyone uses one hand to do something three times, in a single posture and an onlooker think that he is not engaged in prayers then the prayer is invalid. Similarly, some people do not rest their toes on the floor when they prostrate. If their feet do not touch the ground even for a little while during a prostration and remain air-borne then that prostration is not performed, and if a prostration is not valid, the whole prayer becomes invalid.

## CORRECT INTENTION ALONE IS NOT ENOUGH

These are a few examples. We do not pay attention to them and do not care to rectify the shortcomings. We

spend our time to offer the prayers but we do not pray in the correct manner with the result that the effort bears no fruit. To cap it all, there is a tendency these days that when the shortcoming is pointed out to anyone, he retorts promptly:

انما الاعمال بالنيات

Deeds depend on the intention behind them.

This answer is on our lips to offset our shortcomings and silence our critics. Indeed, Allah looks at the intentions behind efforts but if that was enough then why should we be required to undergo the exercise. We could have done everything in the comfort of our homes by merely forming intentions. The fact is that our deeds should also conform with our intentions. Suppose, anyone intends to go to Lahore but he boards a train that is bound for Quetta, will his intention take him to Lahore? In the same way, mere intention will not correct anyone's prayer. We have to offer prayer in the correct manner shown to us by our beloved Prophetﷺ. This is why the Prophet ﷺ said when he bid farewell to the young men, "Offer prayers as you have seen me pray." May Allah make us observe the niceties of prayer. *Aameen*!

## SIGNIFICANCE OF *AZAN*

The Prophetﷺalso advised those young men:

فاذا حضرت الصلوٰة فليؤذن لكم احدكم

When it is time for prayers, one of you should call the *azan*.

The *azan*, is *masnoon*. If anyone is not offering prayers in the mosque but offers them in the wilderness of the desert then, too, it is *sunnah* to call the azan. Even if one offers prayers all alone then he must call the azan

before he offers prayers. This is because it is a sign and symbol of the religion of Allah. Some ulama, were asked what was the point in calling the azan, in the wilderness or desert when there is no likelihood of any man hearing it or coming to prayer in response? Or, what is the point in calling it in the land of the infidels where no one is expected to join the congregation? The ulama, have suggested that the creatures of Allah are many and innumerable. It is possible that men may not hear the azan, and respond but there are the jinn, or the angels who might join the worshipper who calls out the azan, in his prayers. Anyway, we are commanded to call the azan, before establishing prayers.

## LET THE ELDEST LEAD PRAYERS

The Prophet ﷺ then said to them that:

وليؤمكم اكبركم

The oldest among them must lead the prayers (in congregation).

The original command is that when a number of people are gathered for the congregational prayers then the most knowledgeable among them is to act as an *Imam* and lead prayers. However, in this particular case all the young men were equally knowledgeable in religious affairs and all of them had come to the Prophet ﷺ together and received like teaching. When such is the case then the oldest among them serves as the *Imam*. Allah has honoured the old in this way. It is incumbent upon the young to respect the oldest among them and request him to lead them.

## TO EXALT THE ELDER IS PART OF ISLAMIC ETIQUETTE

It is related in a *Hadith* that in the times of the Prophet ﷺ a Muslim was killed by the Jews in Khyber which was a Jewish locality. The dead man had a brother who inherited him. He came to the Prophet ﷺ with his paternal uncle to find out how he might avenge his brother. The brother was naturally closer to the dead man while the other was his uncle. The former began to present his petition while the uncle kept quiet. The Prophet ﷺ remarked to the young man كَبِّرِ الْكُبْرَ "Elevate the old!" He meant to tell him that when the older man is present with him then he should not take precedence in speaking, but he should ask his uncle to take precedence. He may put in his word later on, if necessary.

This is part of Islamic etiquettes to exalt the aged even if he has no other distinction. Age itself is sufficient distinction.

Hence, the Prophet ﷺ had instructed the young men to let the oldest among them lead the prayers. The functions of the *Imam* are exercised by the most learned or, at least, by the oldest.

May Allah give us the strength to behave according to what we have read. *Aameen.*

و آخر دعوانا أن الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarr am |
| Date: | After 'Asr Prayers |

# SEEKING DIVINE GUIDANCE

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيراً كثيراً

اما بعد

عن مكحول الازدى رحمه اللّٰه عليه قال سمعت ابن عمر رضى اللّٰه عنه يقول ان الرجل يستخيراللّٰه تبارك و تعالىٰ فيختارله فيسخط على ربه عزوجل فلايلبث ان ينظر فى العاقبة فاذا هو خير له (كتاب الزهد لابن مبارك، زيادات الزهد لنعيم بن حماد، باب فى الرضا بالقضاء صفحه ٣٢)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear

witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

**MEANING**

Sayyidina Abdullah bin Umar رضی اللہ عنہ has said, "Sometimes man seeks from Allah guidance wishing for that thing to happen which holds goodness for him. But, Allah lets that happen for this man which is better for him and since he cannot recognize it, he becomes displeased with Allah saying to himself that he had asked for something while Allah had given him another thing. He does not see it better for him at that moment but at a later moment he will realise that it was in his own interest and Allah had given him the right thing. Sometimes, this realisation of the correctness of Allah's decision dawns upon man in this world and sometimes in the next world".

We must understand a few things in the foregoing narration. Firstly, whenever a slave of Allah seeks the guidance of Allah, He selects the best thing for him. What is *Istikhara*, (seeking Divine guidance)? There are many wrong notions about it in the minds of people. Normally, they believe that it involves a complex action culminating in a dream in which the guidance is received. Nothing of the sort is taught to us by the Prophet ﷺ.

## THE METHOD AND THE SUPPLICATION

The *Masnoon* method of *Istikharah* is to offer two rakaat prayer. An intention is formed:

> I have two choices, O Allah! Select the one that is better for me.

Then, he must offer two rakaat optional prayers and make the supplication which the Holy Prophet ﷺ has recommended. This is a very interesting and marvelous supplication, which only a messenger can teach his people and it is beyond our abilities to compose such a supplication no matter how much we may try:

اَللّٰهُمَّ اِنِّیْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْئَلُكَ مِنْ فَضْلِكَ
الْعَظِيْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ ، وَاَنْتَ عَلَّامُ الْغُيُوْبِ،
اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا لْاَمْرَ خَيْرٌ لِىْ فِىْ دِيْنِىْ وَ مَعِيْشَتِىْ وَ عَاقِبَةِ
اَمْرِىْ اَوْ قَالَ فِىْ عَاجِلِ اَمْرِىْ وَ آجِلِهٖ فَيَسِّرْهُ لِىْ ثُمَّ بَارِكْ لِىْ فِيْهِ، وَاِنْ
كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِىْ فِىْ دِيْنِىْ وَمَعِيْشَتِىْ وَعَاقِبَةِ اَمْرِىْ
اَوْقَالَ فِىْ عَاجِلِ اَمْرِىْ وَ آجِلِهٖ فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ عَنْهُ وَاقْدُرْ لِىَ
الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ بِهٖ - (ترمذی، کتاب الصلوٰۃ، باب ما جاء فی صلوۃ الاستخارۃ)

> O Allah! I seek from You the good through Your knowledge, and I seek from You the ability through Your power. And I ask of You (favours) out of Your unlimited favours. For, surely, You have power and I have none and You have knowledge and I have none, and You are the best known of the hidden and unknown. O Allah! If, in Your knowledge, this matter be good for my faith, my livelihood and the consequences of my affairs - in this world and the next - then ordain it for me and make

it easy for me and bless me therein. But, if, in Your knowledge, this matter be bad for my faith, my livelihood and the consequences of my affairs then remove it away from me and remove me from it, and ordain for me the good wherever it be and cause me to be pleased with it.

"It means that "if the matter is not good for me then leave it aside and instead decree for me whatever is better for me, making me pleased with it and satisfied".

If this supplication is made after offering two rakaat, prayer then the *istikharah* is over.

## NO TIME IS FIXED

Some people imagine that this procedure is followed always before sleeping at night, or after *isha* prayers. This belief is without foundation. In fact, *istikharah* may be made at any time suitable - at night, during the day, before sleeping or while fully awake.

## RESPONSE NOT NECESSARILY SEEN IN DREAM

People also imagine wrongly that they would get the reply in a dream. That does not necessarily happen. Sometimes the guidance is forthcoming in a dream but sometimes one does not get it in a dream.

## THE RESULTANT GUIDANCE

Some people contend that after making *istikharah,* they generally feel inclined to one action. So, they must follow that inclination. However, sometimes the confusion persists and a man cannot decide on a course of action. He should not worry in such cases, because the purpose of

*istikharah,* is served, and Allah alone does what is good for the petitioner so the situation takes such a turn that thereafter only what is good for him happens but he does not realize it. It is possible that a man may imagine a course of action to be suitable for him but suddenly he encounters hindrances and he turns away from that. In short, Allah creates certain means, after *istikharah,* whereby the man gets what is good for him. It is not necessary that he will recognise the action in which good lies for him.

## IN THAT REALLY LIES GOOD

It sometimes happens that man is not happy with the results, and he complains to Allah, "O Allah! I had sought your guidance through *istikharah,* but the results are not what I had hoped for and I do not think they are ideal".

Sayyidina Abdullah bin Umar رضی الله عنه comments on this reaction of man in these words, "O foolish one! Your limited intelligence fools you into imagining that the result is not ideal for you but He Whose knowledge encompasses everything, knows what is good for you and what is harmful. Only that what He has done is good for you. You might realise at some stage in this life that it was good for you, or you might never learn that all your life. Only in the Hereafter will you know the truth!

## YOU ARE LIKE A CHILD

We may compare the supplicant to a child who demands vociferously to be given something that is harmful to him. When he sees that his parents do not let him have it, he supposes that they are cruel to him. However, when he grows old and Allah grants him intelligence and the power to recognize good from bad,

he will realise that he was seeking poison while his parents were trying to give him health. In comparison, Allah is more merciful and compassionate to His slaves than parents are to their children and He guides His slaves to the right path that is beneficial to them. It is another thing that they do not always recognize it in this life.

## THE CASE OF SAYYIDINA MUSA عليه السلام

My mentor, Mawlana Doctor Abdul Hayy رحمة الله عليه, related an incident which I have not read in any book although some of the books may definitely contain it. He related that sayyidina Musa عليه السلام was going towards the mount Tur to receive the honour of a conversation with Allah. He met a man on the way who said to him. "Musa! You are going to have a conversation with Allah. You will not find a better opportunity to present your petition - full of your wishes and desires - before him. Hence, when you go there make a supplication for me too, because I am facing many problems and a mountain of difficulties. I am deep in poverty and worries. Pray for me that Allah may grant me comfort and safety. "Musa عليه السلام assured him that he would present his supplication before Allah.

## GO WE HAVE GRANTED HIM PLENTY

At the Mount Tur, Sayyidina Musa عليه السلام talked with Allah and after the talk was over he remembered the man. He presented that man's supplication before Allah and made a strong recommendation for him adding, "He is also one of Your slaves. Give him comfort through Your mercy and remove his difficulties. "Allah asked him whether he should grant him small favours or large bounties. Musa عليه السلام thought that if anyone asks of Allah, he should ask for plenty so he said to Allah, "O Allah! Since You are favouring, bestow an

him plenty. "Allah said, "Go! I have given him plentiful! Musa عليه السلام was satisfied and stayed at Mount Tur as long as he had to Stay.

## ALL THE WORLD IS NOT ENOUGH

When he came down from the Mount Tur, Musa عليه السلام went to the house of that man and knocked at the door. However, someone else opened the door and when Musa عليه السلام asked him about the man, he informed him that he had died on such and such day. Now, Musa عليه السلام made a mental calculation and found that he had died shortly after his supplication to Allah. So, he protested to Allah that he could not understand why he had caused him to die after having assured him that he would give him plentiful. Allah reminded Musa عليه السلام that, he had asked him to bestow much on the man and if he had given him all the world then that would not have been enough. "I have now bestowed on him bounties of the Hereafter and Paradise which, indeed, reflect correctly on My promise. He now has plentiful which he never could have received on earth.

Man cannot understand the decision of Allah with his limited intelligence. Only He knows what is better for His slaves. Man looks at the visible and pours out his complaints and he regards the decisions of Allah as against his interests but he should realise that no one can see better than Allah what is good for His servants.

## BE COMPOSED AFTER MAKING *ISTIKHARA*

This is why Abdullah bin Umar رضى الله عنه has advised, "When you have sought Divine guidance, be confident that Allah will only decide what is good for you. It may not seem good to you on the face of it but as far as the

consequences are concerned it will be to your advantage. It may reveal its good to you in this life, or else it surely will become apparent to you in the next life that Allah has given you what was really good for you."

## A SEEKER OF GUIDANCE NEVER FAILS

Another *Hadith* quotes the Prophetﷺ as saying:

ماخاب من استخار ولا ندم من استشار (مجمع الزوائد جلد ۸ صفحہ ۹۶)

One who seeks Divine guidance never fails and one who seeks advice never repents.

He will never reproach himself for taking any course of action or doing anything because he had followed counsel. The Hadith assures us that one who makes istikharah, never fails because the final result is always favourable to him even if he does not see that immediately. As for him who has taken counsel, he will never repent because even if things go against him he will have the consolation of having taken advice. He had not followed his own whims.

## A BRIEF SUPPLICATION FOR *ISTIKHARAH*

The mathod of *istikharah*-seeking Divine guidance-described above is applicable when the seeker has ample opportunity available to him before he presents his petition. He will offer two rakaat prayers and make the supplication. However, often man has to make a spontaneous decision so he does not have enough time with him in which he may offer two rakaat prayers and make the recommended supplication. The Holy Prophetﷺ has exhorted us to make the following supplication at such time:

اَللّٰهُمَّ خِرْ لِيْ وَاخْتَرْلِيْ (كنز العمال، جلد ٧، حديث نمبر ١٨٠٥٣)

O Allah! Select for me what I should do.

There is also this supplication:

اَللّٰهُمَّ اهْدِنِيْ وَسَدِّدْنِيْ (صحيح مسلم، ابواب الذكر والدعا، باب التعوذ من شر ما عمل)

O Allah! Guide me and set me on the right path.

Again one more supplication:

اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ (ترمذی، کتاب الدعوات، باب نمبر ٧٠)

O Allah! Put in my heart what is right.

The supplicant must make any one of these supplications. If he cannot remember these supplications in Arabic, he may make them in his own language. He may even simply reflect on these supplications in his mind, "O Allah! I am facing this diffuculty. Do put in my heart the right path which is pleasing to you and which is good for me."

## THE PRACTICE OF THE MUFTI AZAM

I have observed my dear father, Mufti Azam of Pakistan, Mawlana Mufti Muhammad Shafi رحمة الله عليه. Whenever he had to make an urgent decision and select one of several options, he would shut his eyes for a while and turn to Allah for guidance. To a stranger it would not be apparent why he shut the eyes. When he shut the eyes, he would make a mental supplication to Allah, "O Allah! I cannot decide which course to adopt in this complex situation. Do guide me to what is right in Your eyes. "This is a brief *istikharah* in the heart.

## TURN TO ALLAH BEFORE DOING ANYTHING

My mentor, Mawlana Doctor Abdul Hayy رحمة الله عليه used to say, "If anyone turns to allay before doing anything then Allah surely helps him because he does not realize what he has achieved in the moment he turned to Allah. He has linked himself to Allah in that moment and has asked for goodness from Him and the right path. This means that he gets the straight path and the reward for establishing a link with Allah and yet another reward for making a supplication to Him. Allah loves the slave who turns to Him at such times and He rewards him generously for that. Therefore, man should make it a habit to turn to Allah for there are innumerable times every day when he has to make a decision. If he turns to Allah every now and then and asks for guidance from Him then He will surely help.

## MADE A SUPPLICATION BEFORE HE REPLIED TO ANYONE

Mawalana Ashraf Ali Thanavi رحمة الله عليه used to say that he never stayed behind in turning to Allah when anyone visited him and wished to ask a question. He turned to Allah not knowing what sort of a question the visitor would ask. "O Allah! Let me give this man the correct answer to his question." He never failed to turn to Allah. This is what it is to have a relationship with Allah. We must also make the same habit.

Mawlana Doctor Abdul Hayy رحمة الله عليه used to say, "Talk to Allah, seek his help in every matter. Ask Him to guide you. Make it a habit and soon your relationship with Him will be strengthened. Then, you will always have Him in mind. "He used to say that we will not do what the sufis used to do in times passed but if you act on my advice then

you will establish a relationship with Allah.

May Allah help us to act on whatever we have read. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# GOODNESS IS RECIPROCATED BY GOODNESS

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادی له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليماً كثيراً كثيراً

اما بعد

عن جابرعبدالله رضی الله تعالیٰ عنه قال قال النبی ﷺ من اعطی عطاء فوجد فليجزبه ومن لم يجد فليثن فان من اثنى فقد شكر ومن كتم فقد كفر ومن تحلی بما لم يعطه كان كلابس ثوبی زور۔

(ترمذی ، کتاب البر والصلة، باب ماجاء في المتشبع بما لم يعطه)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no

one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## TRANSLATION

Sayyidina Jabir bin Abdullah رضی الله عنه has said that the Holy Prophet ﷺ said:

> If goodness is shown to someone and he has the means to reciprocate then he must reciprocate. But if he does not have the means to return the favour then he must at least make mention of the favour shown to him and praise the benefactor. He who praises in this manner, in fact, shows gratitude, but if he conceals the favour then he shows ingratitude. As for him who appropriates what was not given to him is like one who dons two gaments of falsehood.

## REWARDING GOODNESS

The Prophet ﷺ has taught us in this *Hadith* that if any one shows another person a favour or does some good with him, then the recepient must reciprocate in some way to the benefactor. The reciprocation is referred to in another *Hadith* by the word *mukafat*[1]. The Prophet ﷺ reference to reciprocation means that the beneficiary returns the goodness with the thought that the benefactor has been

1. Requital

good to him. It is the *sunnah* of the Holy Prophet ﷺ that he always rewarded one who presented him a gift or did a favour with goodness. Therefore reciprocation entitles one to reward from Allah.

## *NIYOTA* IS DISALLOWED

There is a form of reciprocation in our society which is imposed on a person against his will. He fears that if he does not reciprocate, other people will look down upon him. Or, a person gives a gift on the assumption that he will get a return for it. This form of give-and-take is called *niyota*. A list is made out of the persons who give gifts so when those people in the list have an occasion they will receive a like gift. In fact, if the return gift is lesser than what was given, there is a hard-feeling and bitterness. The sort of a return is disallowed. The Quran has compared it to interest:

وَمَا اٰتَيْتُمْ مِنْ رِّبًا لِيَرْبُوَا فِيْٓ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ وَمَآ اٰتَيْتُمْ مِنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ○ (سورۂ روم:۳۹)

> And whatever you give in usury in order that it may increase upon people's riches it increases not with Allah, but what you give in zakat. Seeking Allah's countenance, (will increase), so those who (do this) shall have manifold increase. (Ar-Rum, 30:39)

This verse defines *niyota* as interest. If anyone gives somethings to someone because he had given him on an occasion then it is sinful to give with that intention. We must never give-and-take in this manner. There is no gain in this world or the next to those who indulge in this practice of gift-against-gift or favour against favour.

## LET LOVE BE THE CRITERION OF GIVE AND TAKE

There is one reciprocation which has been recommended to us by the Prophet ﷺ. The giver may not expect a return but he gives only out of love and affection to seek the pleasure of Allah. The Prophet ﷺ has said about it:

تَهَادَوْا فَتَحَابُّوْا

Exchange gifts and grow mutual love.

Therefore, if anyone gives with this saying of the Prophet ﷺ in mind and he has not even a distant expectation of receiving return then his giving is a source of blessing. The receipient also holds no such idea (like *niyota*) and feels not compelled to show a return gesture but wishes to be able to reciprocate brotherly feelings. Such a reciprocation is *Mukafat* which is applauded and recommended by the Prophet ﷺ.

## DO NOT TRY TO EQUAL RETURN GIFT

The *mukafat* implies that no attempt is made to equal the return gift in terms of value. The one who reciprocates will believe that the gift was given to him according to the means of the giver and he would return the gesture according to his own means. Thus, if some one gives us a precious gift, it is not necessary for us to return a gift equally precious but we may give a gift which we can afford that person will not mind because he had given the gift to please us, and our intention in reciprocating is also to please him. We must stay within our means and not borrow money for that or resort to unfair means like bribery, etc.

## TO PRAISE IS ALSO A FORM OF RECIPROCATION

In fact, the *Hadith* tells us that if anyone cannot give a return gift then it is open to him to praise the benefactor and reveal his favour to other people. He may speak highly of that man and thus please him.

## THE WAY OF DOCTOR ABDUL HAYY (رحمة الله عليه)

My mentor, Doctor Abdul Hayy رحمة الله عليه used to say that if any one brought a gift in expression of his love then the recepient must, at least, display pleasure so that he is convinced of approval. It was the habit of my mentor that he accepted a gift with deep pleasure and used to say. "Brother" this is what I like and what I needed!" or , "I like it very much. In fact, I was thinking of byuing it." The giver naturally felt elated at his gift being accepted, and at the same time it also showed his observance of the directions of the *Hadith*. To conceal the gift or not appreciate is to be ungrateful.

## TO PRESENT A GIFT IN SECRET

Once someone brought gift for Mawlana Doctor Abdul Hayy رحمة الله عليه, but gave it to him quietly while shaking his hands, because this is one way to present something. The Mawlana asked him what it was and he said that it was a gift he liked to give him. The Mawlana remarked then why give it stealthily for neither you nor I have stolen it but you are following a saying of the Holy Prophet ﷺ. Why then conceal it? There is no harm in giving it in the presence of other people. For it is an expression of love. Anyway, a gift is an expression of love whether it is small or large and when anyone gives you anything you must reciprocate, or at least shower praise on the giver.

## WHY INVOKE BLESSINGs ON THE PROPHET FREQUENTLY IN TIMES OF DISTRESS?

Once Mawalana Doctor Abdul Hayy رحمة الله عليه advised us that if anyone is in some difficulty then he must frequently invoke blessings on the Prophet ﷺ. He then told us why this should be done. He said, we find in a *Hadith*, that when anyone invokes blessings on the Prophet, the angels convey them to him and submit to him the name of the man of his *Ummah* who had invoked the blessing. Now we know that it was the practice of the Prophet ﷺ in his life time that if anyone gave him a gift, he was sure to receiprocate. If we take these things into account, we can conclude that it is not possible that he will receive the gift of the blessing but not give a return gift. He will give a gift surely. He will reciprocate by making a supplication for this man. "O Allah! This man of my *Ummah* who is invoking blessings on me is in difficulty and distress. O Allah! Remove his problem from him."

Then, by granting this supplication, Allah will relieve him of his difficulty. Therefore, whenever anyone is trapped in anxiety or hardship, he must invoke blessings on the Prophet ﷺ frequently.

## SUMMARY

The gist of our discussion is that the Prophet ﷺ has given us instructions in this *Hadith* that if any one favours us then we must try to reciprocate with the intention of observing the *Sunnah* of the Prophet ﷺ who definitely made a return gift or favour. But, we must not return it as though we are returning a debt or we are following the custom *niyota*. Our reciprocal gesture must be to please Allah and observe the *sunnah* of the Holy Prophet ﷺ.

May Allah give us strength and ability to put these

lessons into practice. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait Ul Mukarr am |
| Date: : | After 'Asr Prayers |

# MERIT OF BUILDING A MOSQUE

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

إِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ (التوبه ١٨)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone.

He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

He only shall inhabit the places of Allah, worship who believes in Allah and the last day. (At-Tawba, 9:18)

## FIRST WORDS

Honourable President, Respected Guestes. As-Salam alaykum wa rahmatAllahi wa baraktuh!.

It is a very auspicious moment for us that we are about to take part in the foundation of a mosque. It is very fortunate for a Muslim to be able to build a mosque or to take part in its construction. The verse of the Quran recited before you tells us that only those people inhabit mosques who believe in Allah and the last day. Thus, the building of mosques is the sign of a person's faith as also. The first demand on his faith.

## THE PLACE OF THE MOSQUE

Every Muslim is aware of the position of a mosque in Islamic Society. The Holy Prophet ﷺ has termed as Salah (regular prayer) as a pillar of religion and he said "One who established prayer, in fact, establishes religion. And one who abandons prayers, breaks the founding pillar of religion.

The prayer that is truly approved in the sight of Allah is the one offered with the congregation in the mosque. As for the prayer that is offered at home, the jurist call it an incomplete offering, meaning that it is

imperfect. The perfect offering of the prayer is to offer it with the congregation in the mosque.

## MUSLIMS & THE MOSQUE

Mosque has been a distinguishing mark of the Muslims for, to whichever region they have gone, the first thing they did was build the house of Allah whether they had their own home or not. It is known of them that they discharged this obligation in very serious and dangerous conditions too when their lives were at stake, when they did not have enough wealth and faced extreme poverty.

## AN EXAMPLE OF SOUTH AFRICA

It was about seven years ago that I visited South Africa. I went to Cape Twon and found that many malaysians lived there. Of the total number of Muslims there, Malaysians formed an eighty percent majority. I was anxious to know how they reached South Africa and was told of an interesting historical fact which, indeed, is worth learning from.

## THE MALAYSIANS REACH CAPE TOWN

These people were of the stock of those Malaysians who had fought the British Colonisers unsuccessfully and had failed to drive them out of their country because of inadequate weapons of war. The Britishers took them as captives and put them in fetters and brought them to Cape Town as slaves. These white people talk of democracy to day but they had subjugated innumerable people and chained them at their feet. They disallowed them to offer prayers in accordance with their religion not even in their homes. They whipped anyone found offering prayers.

## PRAYERS IN THE DARK OF THE NIGHT

These people were made to labour hard and oppressed cruely. When their masters prepared to sleep in the night, they unchained thes

e Malaysians so that they could go to their barracks and sleep. But they would sneak out one by one to the nearby mountains and offer they day's prayers all together in congregational form.

## LET US OFFER PRAYERS

Allah decreed that the Dutch attacked Cape Town to seize it. The Britishers had known that the Malaysians were very good fighters and worriors. They were very brave. So, they asked them to drive away the Dutch but the Malaysians said that it made them no difference whether the Britishers had authority of the Dutch, for they were slaves any way. However, they were willing to fight the Dutch on condition that they be permitted to offer prayers in Cape Town and allowed to build a mosque.

## ONLY THE DEMAND TO BUILD A MOSQUE

We must heed this fact- these people did not demand monetary remuneration. They did not ask to be set free, and they did not put forth any material condition. Their only demand was that they be allowed to build a mosque. Accordingly, they fought the Dutch very bravely and compelled them to retreat. The Malaysians then reminded the Britishers of their demand and were allowed to build a mosque. These poor people built the first mosque in Cape Town in very trying conditions. They lacked proper tools and material and money. They even

could not determine the *qiblah*[1] with the result that it is off the mark by 20 degree or 25 degree. Today, the prayer mats are spread at the proper angle which leaves disalligned with the walls.

These brave people did not ask for a house to live in and they did not demand money. They did not seize the opportunity to demand proper food and drink. Their demand was that they should be allowed to construct a mosque. This is the history of the Muslim people. They preferred a mosque over everything else and did not omit the duty of building it in their pitiable condition, too.

## THE SAVOUR OF FAITH

In fact, it is such people who receive the savour of faith. We are the ones who have received the religion without effort. We are born to Muslim parents and had to make no sacrifice for Islam. We have spend no money and put in no effort. The result is that we do not realise the worth of Islam. Only those who have worked for it, made sacrifices and undergone trials, know the real worth of it.

## WE MUST BE THANKFUL

I have narrated this event so that we may be thankful to Allah that we face no restriction on building mosques. We are able to build a mosque whenever and wherever we like. Hence, it is our great fortune that we build this mosque and everyone who takes part in it, in whatever way, is indeed worth congratulating.

1. The direction in which Muslims pray, facing the ka'bah at Makkah.

## MOSQUE IS INHABITED BY THE WORSHIPPERS WHO PRAY

I must state here that a mosque is built not with its walls, the bricks and building material. The first mosque which the Prophet ﷺ built in Islam at Madinah- the Masjid Nabawi- did not even have a solid roof or firm walls but it walls were made of leaves of date palm. In spite of that there is no mosque more meritorious than it besides the Masjid Al-Haram at Makkah. A mosque is not the area within the walls with towering minaret and the riche. Rather, it is the name of those who prostrate[1]

We may build a very large mosque, beautiful in all respects and its walls well adorned, but it is bereft of worshippers. That mosque is deserted. A mosque is inhabited with the worshippers who offer prayers.

## MOSQUES WHEN THE HOUR WILL APPROACH

The Holy Prophet ﷺ described the Last Day and the Day of Resurrection and he said a time will come:

مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ

> It would look that the Mosques are occupied and they will be well built, very beautiful to look at, but deserted within.

There will be very few worshippers inside. Very few people will use them for the purpose for which they are built. Iqbal has said about it that mosques are built overnight by the believers but their hearts are sinful and they could not become worshippers in ages.

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1. A mosque is a *masjid*, and prostration is *sajdah* both words are derived from the same root

مسجد تو بنادی شب بھر میں ایماں کی حرارت والوں نے
من اپنا پرانا پاپی ہے برسوں میں نمازی بن نہ سکا

## CONCLUSION

Anyway, all those who are participating in building this mosque are very fortunate. May Allah make their task easy. *Aameen.*

We must remember, however, that our task does not end with the erection of the mosque. In fact, our duty begins after putting the edifice up. We have to inhabit it with worshippers who offer prayers, who recite the Qur'an in its. Precincts and remember Allah often.

The Mosque occupies a central position in Islamic society. It is here that life is fashioned, character built and manners shapped. Mosques are built for these purposes. It is, then, occupied in the literal sense and the figurative sense.

May Allah make this mosque a source of goodness and blessing for the people of the neighbourhood. May He cause these people to fulfil their obligations and may they inhabit this mosque and keep it occupied. *Aameen.*

و آخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami' Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# SEEK LAWFUL LIVELIHOOD! A RELIGIOUS OBLIGATION

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيراً كثيراً

اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

عن عبدالله بن مسعود رضى الله عنه ان رسول الله ﷺ قال:

" طَلَبِ كسب الحَلالِ فريضةٌ بعد الفريضةِ "

(كنز العمال جلد ٤، حديث نمبر ٩٦٣١)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no

one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## TO SEEK LAWFUL LIVELIHOOD IS THE NEXT IMPRORTANT OBLIGATION

Sayyidina Abdullah bin Mas'ud رضی الله عنه has said that the Messenger of Allah ﷺ said, "to seek lawful livelihood is next to the first rank obligations of religion."

The scholars of *Hadith* have termed this *Hadith* as weak in its line of transmission but the ulama have accepted it because of its implication, and they unanimously regard it as sound on that basis.

The Holy Prophet ﷺ has said that to work and toil and earn lawful livelihood is second only to the basic obligations, the pillars of Islam-*Prayer* ,*Zakah*, *Fasting* and *Hajj*, etc. Trying to earn a lawful livelihood is and obligatory duty next to the basic obligations. This is a brief saying and a brief teaching but it is very comprehensive in meaning.

## SEEKING LAWFUL LIVELIHOOD PART OF RELIGION

The first thing this *Hadith* teaches us is to seek a lawful livelihood is not alien to religion. We may try to earn a livelihood through business, agriculture, employment or labour. It is a part of religion and not merely commendable but also an obligatory duty second only to the basic

obligations. Thus, if anyone avoids this duty and remains idle, not trying to earn a livelihood then he commits a sin because he neglects an obligation. *Shari'ah* calls upon us not to remain idle and lazy or depend on others for our livelihood. Man is asked not to beg from anyone besides Allah. The Prophetﷺ has shown us a way to save ourselves from that by endeavouring, according to our capacities, to earn a lawful livelihood. Allah has not only placed on us certain duties concerning Himself and religion but he has also placed on us rights of our bodies and souls and of our families. These rights cannot be given to them without trying to gain a lawful livelihood.

## ISLAM DISDAINS MONKERY

This *Hadith* cuts at the roots of a monastic way of life. The Christians claim that one must forsake worldly pursuits to gain nearness to Allah, not only pursuit of lawful livelihood but also natural inclinations. Christianity advocates seclusion in the wilderness to remember Allah. However, Allah tells us that he has created mankind and put in him human desires. He feels hungry and thirsty and needs garments to cover his body and a house to live in. Then, man is called upon to satisfy these needs and, at the same time, meet the rights of Allah. When he strikes a proper blance only then will he be a perfect human being. But, if he sits idle then, no matter how highly he is engrossed in remembering Allah, he can never attain nearness to him.

## THE PROPHET'Sﷺ WAYS TO LAWFUL LIVELIHOOD

Allah required all the Prophets عليهم السلام to earn a lawful livelihood. Everyone of them worked to end. There were among them labourers, carpenters, and shepherds. The Holy

Prophet ﷺ also tended sheep against remuneration worked as a labourer and engaged in business. He travelled to Syria twice in connection with business on behalf of sayyidah khadijah رضی الله عنها. He cultivated land at gurf a place at a short distance from Madinah. We find him occupied in every way of earning a lawful livelihood, so that they are all *sunnah*. Thus, if in pursuing them we form an intention of following the *sunnah* then our endeavour will become part of religion whether it is labour, business or farming.

## A BELIEVER'S WORLD IS ALSO RELIGION

This *Hadith* has removed a misconception that religion and worldly life are two different things. But the fact is that a believer's world is also his religion like earning a livelihood, is part of his religion, provided he acts correctly in conformity with the teachings of the Prophet ﷺ. If we understand it correctly then we can keep ourselves away from being misguided in many ways.

## SOME SUFIS LEAVE EVERYTHING TO GOD

It is reported about some of the sufis that they did not adopt means of livelihood and did not work for a living. They spent a life of *tawakkal*[1].

They thanked Allah for whatever he sent them and showed contentment on what they received. If he did not send them anything, they patiently persevered.

This depended on one of two situations. They could not have been in the world of normal senses but may have been in the world of the lost. When that is the case, the injunctions of *shari'ah* do not apply on such people. If the sufis were so lost then it was their individual condition

1. Reliance on Allah.

and their way of life not apply on all the *Ummah*.

The second possibility is that their *tawakkal* was of very high degree and the were resigned to living without food for months on end. They never extended their hands before anyone else, and they nevere complained to anyone. These sufis were very strong people and had attained a very high station in life. They had thought it enough for them to spend their lives in *zikr* (Remembernece of Allah) and did not mind if they faced hunger for long periods of time. They had no obligations concerning rights of other people, for they had no wives or children. Hence, this attitude to life was peculiar to them and weak people like us should not imitate them. We must follow only what the Prophet ﷺ has prescribed for us . To seek livelihood is an obligation second to the basic duties of a Muslim.

## WE MUST SEEK THE LAWFUL

To seek livelihood is an obligation if it is the lawful that we seek. It is not merely food, clothing and money that we should seek in any way whatever proper or improper through lawful means or unlawful means. If we do not pay attention to this condition then our effort loses its merit and does not form part of religion. There is then no difference in the effort for livelihood by a Muslim and a disbeliever. A believer examines every part of his earnings and ensures that he receives according to the pleasure of Allah. Anything against that, he leaves away.

## ALL LABOUR IS NOT LAWFUL

Some people have adopted means of earning which are not lawful. *Shariah* disallows such efforts. For instance, some people live on interest earnings. If they are reminded of the evil, they are quick to indicate that they labour over it and invest their monies for that, and put time into it.

They must know that only that earning is lawful and that labour or effort is proper which are sanctioned by Allah. If man puts in strenuous efforts and labour in ways not shown by the Prophet ﷺ then his earnings are unlawful. Even a Call girl can say that she works hard but her earnings are clearly unlawful.

## IS THE OCCUPATION LAWFUL?

Hence, when we have a means of earning before us, we must first examine whether it is lawful or unlawful. If *shari'ah* does not allow it then we must forsake it no matter how much wealth we see in it. We must take up only that occupation which has the approval of Allah no matter how little it holds for us.

## WHAT SHOULD A BANK EMPLOYEE DO?

Many people are employed in banks whose business rests on interest. In other words, the employees of a bank abet in the crime of interest dealings. Their employment is illegal and unlawful. The ulama have ruled that if any of the bank employees are guided by Allah and they come to realize that they are pursuing an unlawful course then they must begin their search for a lawful means of employment. They must look out for that with such a strong effort and zeal as they would if they had been unemployed. When they find out a lawful occupation they must immediately quit the bank employment even if they will get a smaller income at the other place.

## BLESSINGS OF LAWFUL EARNINGS

Allah has blessed lawful livelihood but not the unlawful, a little of the lawful provides more benefit than much of the unlawful. The Prophet ﷺ made this

supplication after performing ablution:

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ وَبَارِكْ لِیْ فِیْ رِزْقِیْ (ترمذی، کتاب الدعوات، باب دعاء یقال فی اللیل، حدیث نمبر ۳۴۹۶)

"O Allah! Forgive me my sins, and make my house spacious for me and bless me in my livelihood."

These day's people do not appreciate the worth of blessings. They merely count money and think in monetary terms. They do not evaluate the normal returns of their wealth in terms of comfort and peace. Blessings cannot be bought and many rich people lack that but it is only they on whom Allah farows it who enjoy it. Blessings are found in lawful livelihood not in the unlawful. Therefore, we must pay attention to our earnings and ensure that we feed our family members only the lawful, *shari'ah* sanctioned.

## PART OF THE SALARY THAT IS UNLAWFUL

There are some sources of income which we all know are unlawful, like interest, bribery, etc. But some other source we do not know as unlawful. For instance, hours of work are fixed and the employment is also proper and lawful. But the employees are slack in observance of these hours of work. The salary for the number of hours they absent themselves on purpose is their unlawful earning; similarly the hours they waste at work are also unlawful. But, most of us do not realise that.

## VOLUNTARY PAY CUT OF TEACHERS OF MADRASAH

At the *Madrasa* at Thana Bhawan attached to the *khanqah*[1] of Mawlana Ashraf Ali Thanavi, every teacher and employee had a register with him. The procedure is explained here. The teacher for instance, had to teach six hours a day. If during this time they received a guest, they wrote down in the register the time when he departed. They, maintained the register in this manner. At the end of the month, they informed the accountant the ember of hours during which they had entertained their guests. They voluntarily asked him to deduct the salary for those hours from their total salary of the month. Further, they did not merely calculate the hours spent with the guests, they also took into account the time they used to attend to their personal affairs.

Their thinking was that they had sold those hours to the institution and the salary against the hours not delivered become unlawful for them. Today, we do not think in these terms and we only consider interest and bribery as unlawful. Our minds do not see that our earnings are unlawful in various respects.

## CHEATING THE TRAIN

We are also used to cheating the railways. We purchase the ticket for a lower class but travel in a higher class and save the difference in fare. The saving is unlawful and mingles with our lawful wealth.

## EXCESS BAGGAGE

Those who were associated with Mawlana Thanavi رحمة الله عليه were known to get their luggage weighed before

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1. Retreat, recluse.

they travelled by train. They duly paid the fare against excess baggage if that was more than the allowed weight.

## MAWLANA THANAVI'S JOURNEY

Once the Mawlana was about to travel by train. He went straight to the counter where luggage was weighed. The guard was there by a coincidence and he knew the Mawlana. He said to the mawlana:

"Why do you trouble yourself to get the luggage weighed?. Board the train straightaway for I am the guard on the train and no one will ask you during the journey, or demand penalty for concealing excess baggage."

Mawlana Thanavi رحمة الله عليه asked him:

How far he would accompany him and he named the place. " what, after that?"

He said:

"I will instruct the next guard to let you travel with the excess baggage,"

The Mawlana asked:

"How far will that guard see me through?"

"He will accompany you to the end of the journey."

But, Mawlana Thanavi said to him:

"I have to go further down."

He asked the Mawlana:

"How far?"

"I have to go beyond that to Allah, the High, which guard will accompany me there and help me get through the reckoning ?"

After that the Mawlana advised the guard that the train was not his property and that he had no authority to allow anyone carry extra baggage without paying the fare, "I may get through the authorities in this world because of your

abatement but the little unlawful money I save thereby will become part of my wealth. I will be questioned by Allah about the unlawful savings and I do not know of any guard who will save me there."

The guard realised his mistake and the Mawlana paid for the excess baggage and boarded the train.

## THE UNLAWFUL MINGLES WITH THE LAWFUL

Therefore, if anyone who travels by any means and does not pay against the excess baggage he carries then his savings thereby are not lawful. It becomes part of the lawful livelihood he had earned and corrupts it.

## LACK OF BLESSINGS

Everyone of us is in anxiety today. The rich and the super-rich all are uncomfortable and worried. Their expenses are mounting high and their problems are multiplying. The reason is that we do not distinguish between lawful and unlawful. We only know of a few prominent things as unlawful and do try to keep ourselves away from them, but we pay no attention to the various ways in which we earn unlawful money.

## CHEATING ON TELEPHONE AND ELECTRICITY

Some of us combine with the realted people in the telephone department and misuse our telephone to make unpaid calls, local or overseas. This is a way to deprive the department of its due and our savings in this manner are unlawful.

Similarly, the electric meter is tampered with and savings are made on electric consumption. Here again the

unlawful adulterates our lawful earnings, and we have shut our eyes to that.

There are many other such ways in which we cheat. The result is that we have deprived ourselves of blessings.

## WE MUST THINK ABOUT IT

It view of this situation, it is imperative upon us that before doing anything we must ask ourselves if what we hope to do is correct or not. If anyone spends his life in this manner, sifting the wrong from the right and refraining from earning the unlawful then must rest assured that though he may lag behind in supererogatory worship and remembrance of Allah yet he will go straight to Paradise, if Allah wills that. On the contrary, if he does not refrain from the unlawful and fails to distinguish between the lawful and the unlawful then though he may get up in the middle of the night to pray and offer all kinds of optional prayers yet these exercises will not protect him from chastisement against unlawful earnings. May Allah guide all Muslims. *Aameen.*

## MEN ARE MOULDED HERE

Mawlana Ashraf Ali Thanavi رحمة الله عليه used to say that people visit the recluse (*Khanqah*) to practice *zikr* (Rembrance of Allah). If that is in their minds, there are many such *khanqah* around for them to go. But, at my place, we mould man, we teach him to act according to *shariah.* Thus, if any bearded man stood at the ticket counter to buy a railway ticket, the ticket seller would know him and ask him if he wanted a ticket of Thana Bhawan.

Mawlana Thanvi رحمة الله عليه was known to say that it did not upset him very much if anyone associated with

him missed the rota of worship but he abhorred one who did not separate the unlawful from the lawful and cared not in his dealings to distinguish between the two.

**A LESSON- GIVING CASE OF ONE OF HIS DEPUTIES**

Mulana Thanavi رحمة الله عليه had appointed someone as his *khalifah* to look after his affairs with the disciples. Once, he journeyed upto the Mawlana and had his child with him. During the converstation the mawlana asked him if he had come to him by train and he confirmed that. The Mawlana asked him:

> If he had paid the full fare for the child or half?.
> He did not ask him if he was regular in performing the rota of worship but he asked him about the child's fare.
> He said:
> What he had paid half fare for the child."How old is he?"
> "Mawlana! He is truly thirteen years old but looks like a twelve year child. So, I paid a half fare."

This response pained the Mawlana very much and he removed him as his *khalifah,* saying:

> "I had made a mistake. You are not worthy of that responsibility.You do not know the difference between the lawful and the unlawful. If the child was over twelve years even by a day, you should have paid full fare."

If anyone came to him and said that he had lagged behind in observing the routine schedule of woroship the Mawlana would advise him to seek forgiveness of Alalh and recommence the exercise and resolve not to be lax ever again. He never relieved anyone as *khalifah* for lagging behind in the schedule of worship. But, he relieved that man

from the responsibilities of *khalifah* because he could not distinguish between the lawful and the unlawful and thus was not moulded into a man. This is in line with the Prophet's ﷺ saying that seeking lawful livelihood is an obligation second only to the basic obligations.

## THE UNLAWFUL DEVOURS THE LAWFUL

Each one of us must take an account of his earnings and the work he does. He must make sure that there are no gaps through which he gets unlawful earnings. I have presented some examples of unlawful incone but there are many ways in which one receives unlawful money, knowingly or unknowingly. Our elders have told us that when the unlawful becomes part of the lawful then it destroys it. The blessings are lost and the man, whose wealth it is, loses peace and comfort thus, it becomes necessary that we examine our deeds and incomes, and preserve ourselves from unlawful earnings.

## AIM OF LIFE IS NOT TO SEEK LIVELIHOOD

This *Hadith* also tells us that while it is not irreligious to seek lawful livelihood, it is not a top priority to seek lawful livelihood. It has become the objective of everyone, today, to strive after social well-being and uplift. All of us have one thing on mind: how to multiply our wealth? We aim to achieve progress monetarily, the Holy Prophet ﷺ has said to us that to seek lawful livelihood is an obligation, no doubt, but it is next to the other obligations. It is not the main purpose of human life but it is a necessity. It is because of the necessity that man is not only allowed to search for a livelihood but also

encouraged to do nevertheless, the purpose of life is something else. It is to establish a relationship with Allah and to worship him .

## OBLLIGATIONS MUST NOT BE OVERLOOKED

Hence, when one is faced with a choice between livelihood and obligations to Allah, he must prefer the obligations imposed on him by Allah. Some people go to the extremes. They have learnt that it is an obligation to seek a livelihood so they go to extremes in showing it as an obligation and overlook prayers, fasting, etc. if they are reminded of their duty, they argue that what they were engaged in a religious duty and their religion has allowed them to do that.

## A DOCTOR'S ARGUMENT

A lady once told me that her husband was a doctor who did not offer prayers at their proper times when he was in his clinic. He redeemed the three times prayers when he returned home at night. The lady said that she did advise him to offer the prayers at the right time but he pleads that Islam has taught us to serve humanity and he was engaged in that. He argued that there was nothing wrong in giving up prayer to serve humanity.

This man abandoned the first rank obligation to pursue a secondary obligation, seeking a livelihood. If there has to be a selection between the two then the first religious obligation must be perferred.

## THE CASE OF A BLACKSMITH

My respected father Mawlana Mufti Muhammad Shafi رحمة الله عليه related about Sayyidina Abdullah bin Mubarak that he was a high ranking man of Allah, a great

scholar of *Hadith* and a *sufi*. When he died, someone saw him in a dream and asked him how he fared with Allah. He said that he was rewarded very well but he found that a blacksmith who lived in a house opposite his own had overtaken him in the honour and favour he received.

When this man awoke, he traced the house of the blacksmith who had also died, and he asked his wife about him. She could only say that he was engaged in his trade all day. However, this man told her about the dream and asked her to tell him what deed of his could have brought him that honour which shadowed a man like Abdullah bin Mubarak رحمة الله عليه.

## REGRET AT NOT BEING ABLE TO OFFER THE TAHAJJUD

The wife of the blacksmith told the man that her husband used to see Abdullah bin Mubarak رحمة الله عليه offer the *tahajjud* prayers long in the night on the roof of his house and regret that he did not have as much free time with him to offer the late night optional prayers. He repented that after his day-long work he got tired and felt sleepy so could not offer the *tahajjud* prayers.

## STOPED WORK AT PRAYER-TIME

Another peculiarity with him was that whenever, during his work, he heard the *azan*, he ceased work. If the hammer was raised aloft and the first words of *azan* sounded, he did not bring it down to strike the iron but cast it aside, he said that it was not proper to keep working when the calll for prayer was heard. He turned towards the Mosque at that. The man who had seen the dream remarked, " No wonedr Abdullah bin Mubarak envies him."

## IF ONE OF THE TWO IS TO BE SELECTED, GIVE UP THE SEARCH

The blacksmith was engaged in search of a lawful livelihood but when he heard the *Azan*, he stopped his effort and preferred the first ranking obligation. As a result, Allah elevated him to a lofty rank. We must follow suit and in every case of deciding on one of the two, we must prefer the basic obligation and forsake the secondary one of seeking lawful livelihood.

## A COMPREHENSIVE SUPPLICATION

The Prophet ﷺ has taught us a supplication for such situations:

اللهم لا تجعل الدنيا اكبر همنا ولا مبلغ علمنا ولا غاية رغبتنا (ترمذی،

کتاب الدعوات، حدیث نمبر ۳۵۶۹)

> "O Allah let not the world be the greatest of our sorrows- lest we keep worrying about receiving its riches and splendours, and, let i' not be the zenith of our knowledge lest our know!edge be limited about it. And, let not the extremes of our desires be about it lest we cherish only its things and crave not the Hereafter."

We must, therefore, remember that to seek lawful livelihood is a secondary obligation, but not the purpose of our lives.

## SUMMARY

This *Hadith* teaches us three lessons:

1: To seek the lawful is also a part of religion.
This hadit teaches us three lessons.

2: Man must seek the lawful and take care to avoid the unlawful.

3: He must not make it the objective of his life .

May Allah through his Mercy and favour help us to understand this fact. And, may He cause us to live accordingly. *Aameen*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# SAVE YOURSELF FROM BEING ACCUSED OF SIN

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليمًا كثيراً كثيراً

اما بعد

عن على بن حسين رضى الله عنهما ان صفيةَ زوج النبى ﷺ اخبرته انّها جاء ت الى رسول الله ﷺ تزوره فى اعتكافه فى المسجد فى العشر الأوَاخِرمن رمضان ..................الخ

(صحيح بخارى، كتاب الاعتكاف، باب " هل يخرج المعتكف لحوائجه الى باب المسجد" )

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear

witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## LIST OF *HADITH*

This is a lengthy *hadith* in which the Prophet ﷺ has narrated an incident. The Prophet ﷺ used to observe I'tikaf every Ramadan. Once when he was observing I'tikaf, the mother of the believers, Sayyidah Safiyah رضی الله عنها ,came to meet him in the Mosque. Because, he could not leave the mosque, she came to visit him and stayed with him for some time. When she was going. The Prophet ﷺ walked with her upto the door of the Mosque to see her off.

## A WIFE VISITING HER HUSBAND IN THE MOSQUE

Let us observe the *sunnah* of the Holy Prophet ﷺ. The first thing we know from his life is that it is proper for a wife to visit her husband in the Mosque while she is duly covered.

## THE WIFE MUST BE RESPECTED

The second thing we learn is that the Prophet ﷺ did not see her off at the place he was confined in *I'tik`af*[1]. He came up to the door of the Mosque, and he gave her due honour. In this way, he taught us to behave with the wife on equal terms. It is her right that we show her honour;

1. Seclusion or confinement in the Mosque as a devotional exercise.

and to see her off is also to give her that right.

## DOUBTS OF OTHER PEOPLE MUST BE REMOVED

While he was going to see her off, he noticed that two of his companions were coming towards him. In order that his wife may not be seen without a veil, he requested the companions to wait a while for her to go away. Thus, sayyidah Safiyah رضی الله عنها went away to her home. Then, he invited the two men to come to him and he revealed to them that she was his wife, Sayyidah Safiyah رضی الله عنها.

According to another version, the Prophet ﷺ also said to them, "I have identified her to you lest the devil make mischief and put a wrong idea in your hearts. The companions had seen the Prophet ﷺ with a woman in the Masjid Nabavi and they could have had a wrong idea of the identity of the woman and the reason for her visiting him. That is why he made it clear to them that she was his wife, Safiyah. This incident is reported in *Bukhari* and *Muslim* and other books of *hadith*

## PROTECT YOURSELF FOR BEING SLANDERED

The *Ulama*, in explaining this *hadith* tell us that no companion could ever imagine a wrong idea about the Prophet ﷺ. They could never have thought ill of him that he would stay alone with a stranger woman specially in the month of Ramadan, its last ten days in the Masjid Nabavi and, further, while he was observing the *I'tikaf*. it is difficult to imagine such an evil thought about an ordinary Muslim, let alone the messenger of Allah ﷺ

However, the Holy Prophet ﷺ used this incident to teach his Ummah that they should protect themselves fror

being slandered. They must not let anyone entertain a wrong idea about themselves. The *hadith* ascribes one phrase to the Prophet ﷺ.

اِتَّقُوْا مَوَاضِعَ التُّهَمِ

"Keep away from the possibility of being slandered."

Although, the attribution of this phrase to the Prophet ﷺ is not supported by a true line of transmission, it refers to the incident narrated above. Hence, just as a person is expected to protect himself from sin and proper behaviour, so also he is required to Prophet himself from being accused of sin or improper behaviour. He should not do anything which might prompt other people into supposing that he is committing a sin.

## TWO ADVANTAGES OF THIS BEHAVIOUR

There are two advantages of saving oneself from being slandered.

The first is one may not unnecessarily subject oneself to being accused. Just as other people have a right over us, our own selves too have a right. Our own right is that we must not unnecessarily let other people imagine wrong things about us.

The second advantage is the onlooker. If anyone entertains a wrong idea about some one without ascertaining it then he will be guilty of sin. The clarification saves him from that.

## PRESERVE YOUSELF FROM OPPORTUNITIES OF SIN

It is wrong to allow ourselves opportunities of sin even if we do not commit it because an onlooker might get

a wrong impression. For instance, we must not use the passage of a cinema hall as a short cut; we may not have seen the posters hung there but other people might doubt the purpose of our going there. This thing could have been avoided and possibility of doubt averted. If such a thing happens, we must immediately make a clarification just as the Holy Prophet ﷺ had done.

## THE *SUNNAH* OF THE PROPHET ﷺ

It is a very delicate question. On the one hand, it is not advisable that we show ourselves as pious and God-fearing. On the other, it is also not advisable to let any one think of us as sinners. However, it is a *Sunnah* of the Prophet ﷺ that we save ourselves from being slandered.

## THE STYLE OF THE BLAMEWORTHY

There has been a sect that called itself 'blame worthy' and came to be known as *Malamati firqah* (blameworthy sect'). Members presented themselves to other people as sinners, transgressors and immoral, for instance, they never attended mosques to offer prayers and never worshipped in the presence of other people or engaged in devotional exercises. They kept themselves in the garb of immoral people. Their contention was that they shunned ostentatious behaviour in this manner. If they grew beard or went to the mosque for prayers the people would think of them as very religious and they would honour and respect them. In that way they feared that they would become arrogant. Their behaviour and attitude was not in accordance with *sunnah*.

## COMMITING A SIN TO AVOID ONE

It is possible that someone may have originally behaved in this manner. Obviously, he may have been excused by Allah but his behaviour ought not to have been imitated because it is not correct in the eyes of shari'ah. Can anyone commit a sin to preserve himself from the sin of arrogance and and ostentation. Arrogance and ostentative behaviour are sinful and to avoid this he commits the sin of not going to the mosque. If Allah has declared anything unlawful then it is unlawful. Besides, the plea that if anyone goes to the mosque to offer prayers many people will consider his behaviour a showing off is untenable.

## PRAYER MUST BE OFFERED IN THE MOSQUE

It is the devil who misguides men. It is the Command of Allah that prayers must be offered in the mosque, so we must go there. It cannot be ostentatious to do that. It is only the devil who prompts such thoughts in our minds. If we get any idea of boasting then we must seek the forgiveness of Allah:

أَسْتَغْفِرُ اللّٰهَ رَبِّىْ مِنْ كُلِّ ذَنْبٍ وَاَتُوْبُ اِلَيْهِ

It is the command of *shariah* that the *fard* (absolute obligations) must be performed publicly but we are allowed to offer voluntary prayers at home. But, men must offer their prayers in the mosque. The behaviour of the blameworthy sect' is against the Quran and *sunnah*. The correct method is the one shown by the Prophet ﷺ *preserve yourselves from being scandalized*.

## PRESENT YOUR EXCUSE

Suppose someone cannot join the congregational prayers because of a valid *shariah* approved exemption. And a visitor to his house sees him at home. Now, it is no sin on him if he lets the visitor know why he did not go to the mosque for otherwise the visitor might suppose that he never goes to the mosque. Actually, this is an example of protecting oneself from slander for the visitor might accuse him of willfully not joining the congregation. By presenting the excuse, he made it clear to the guest why he did not join the congregation. This explanation is not a show of ostentation.

## MAWLANA THANAVI'S EXPLANATION OF THE *HADITH*

He explains that the *hadith* guides us to keep away from such doubtful things as might create an impression of some disagreeable things. Say, it might appear that someone has committed a sin like remaining with a stranger woman while he was with his own wife. At such times he must exercise cautoin and adopt a defensive attitude. As for those things that are not doubtful, we should not worry about being blamed and this attitude is praised.

One must clear himself of the doubtful which appear to others as sinful but one should keep himself aloof when those things are correct by themselves, it is not proper that he delay them for fear of being censured.

## IT IS NOT NECESSARY TO EXPLAIN A PIOUS DEED

Suppose, some one does something that is *sunnah* but, at the same time disliked by people, like growing a

beard. Now, it is not necessary for him to reason out his behaviour to forestall being censured. If he has grown the beard to please Allah and follow a *sunnah* of the Prophet ﷺ then he should not fear the attitude of people. Even if anyone criticises or blames him who follows a *sunnah* then he should feel blessed. This is what the Prophets عليهم السلام faced and endured. So he should not worry about it.

**SUMMARY**

In short, it is not only allowed but is also appreciated if any one indicates himself of an accusation of doubt that he has sinned. Besides, it is also a duty of Muslim to save another from bearing doubt and suspicion.

May Allah help us to act on the sayings of the Prophet ﷺ.

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# SHOW HONOUR TO YOUR ELDERS

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليمًا كثيراً كثيراً

اما بعد

عن ابن عمر رضى الله عنه قال قال رسول الله ﷺ :

" اذا اتـاكـم كـريـم قـوم فـاكـرمـوه "

(ابن ماجه، كتاب الادب، باب اذا اتاكم كريم فاكرموه، حديث نمبر ٣٧١٢)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone.

He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

"When a respectable man of a people comes to you, you should honour him". That is, if the chief of a people or one well placed with them, comes to you, you must respect him.

## ONE WAY TO SHOW RESPECT

Of course, *shari'ah* has asked us honour every Muslim. When a Muslim brother comes to you, you must honour and respect him. A *hadith* tells us that if we are sitting somewhere and a Muslim comes to meet us, the least we should do is move a little bit for him. We must not sit motionless like a statue, for that is not a way to honour him. The visitor must feel that he is respected and honoured.

## TO STAND UP

One method of showing honour to someone is to stand up for him. The instructions of *shari'ah* in this regard are that if the visitor expects other people to stand up for him then we must not stand up because his desire indicates that he is arrogant and thinks that he is arrogant and thinks little of other people. However, if the visitor does not expect anyone to stand up for him then there is no harm to stand up to honour such a man for his knowledge, piety or the high office he holds. It is neither a sin to stand up nor necessary to do so.

## *HADITH* CONFIRMS THE STANDING UP

The Prophet ﷺ instructed his companions رضی الله عنهم on some occasions that they should stand up. Accordingly, when sa'd bin Muaz رضی الله عنه arrrived to judge the case of the Banu Qurayzah, the Prophet ﷺ commanded them:

قوموا لسيدكم

"stand up for your chief."

Thus, it is proper to stand up on such occasions, but if anyone does not stand up then there is no harm. Nevertheless, we are definitely urged in a *hadith* that we should at least move at our places and not remain rooted like a statue when someone comes to us, and we must display pleasure on his coming so that he may feel that he is honoured.

## TO HONOUR A MUSLIM IS TO HONOUR HIS FAITH

In fact, the honour and respect given to a Muslim is directed to the faith he holds in his heart. It is the demand and right of the *Kalimah tayyibah*[1]:

لاَ اِلٰـهَ اِلاَّ اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

He believes, that we honour him. It may be that the man appears weak in faith and his deeds and appearance may not conform fully to religion, but we do not know the status of the faith Allah has placed in his heart, or how far he has received Allah's approval. Hence, we must honour the visiting Muslim.

1. There is no God but Allah and Muhammad is His Messanger.

## A LESSON-BEARING CASE OF A YOUNG MAN

A young man came to me once in my office. He had no sign of Islamic spirit on him. From head to foot he had a western appearance and his dress was western too. One could not say on looking at him that he had religious feelings within him. He said to me that he had come to ask a question. This young man was an Actuary- one who calculates risks involved and premium chargeable. In those days there was no opportunity in Pakistan to study in this field. He had qualified in England and when he returned there were only two or three people in Pakistan who were qualified as Actuaries. Naturally, they were in great demand by the Insurance companies who paid them handsome salaries and offered them lucrative benefits and facilities , further, such a person cannot be accomodated at any other place.

However, after he was qualified and had received an employment, someone told him that the insurance business was unlawful. He said," I have come to you to confirm if it really is unlawful,"

## WHAT SHOULD AN EMPLOYEE DO?

I told him that all forms of insurance available then in pakistan were unlawful. They were based on interest or gambling. Therefore, it is not allowed to be employed in an insurance company, however, our elders have suggested that an employee of a bank or an insurance company should look out for another employment and he must seek it with all earnest as if he was unemployed. As soon as he gets the other employment, he must give up the service in a bank or an insurance company. The reason they do not ask to quit the job forthwith is that living

conditions of a person may not warrant cessation of income , and if anyone becomes unemployed then the devil may prompt him against religion and suggest to him that his problems were caused by it.

## I HAVE NOT COME TO SEEK ADVICE

The young man told me firmly that he had not come to seek advice on whether he should give up his employment or not but he had come only to ask whether it was lawful or unlawful to work there. I reminded him that I had explained to him the question of its legality in Islam and I had also told him what our elders suggested on the subject of employment. The young man said to me, "do not give me an advice on whether I should keep my job or not but let me know in clear terms if the employment is lawful or not." I said to him, "It is unlawful." He asked," tell me whether Allah has decreed it unlawful or is it you who declares so? "I confirmed to him that Allah had disallowed it . he said, " Allah who has declared it *haram* (unlawful) will not leave me without livelihood. Hence, I will not return to that office anymore. Allah will not close the doors of livelihood on me. I give up the employment now!"

## DO NOT GO BY APPEARANCES

It is very clear from this that we must not go by appearances. It did not look by see-ing him that this young man had a very strong faith concealed in his heart. He had great faith in Allah and Allah did bestow on him avenues of lawful livelihood. He is living in the United States these days. His words are engraved on my heart till now!

Hence, we must not let appearances deceive us. We cannot say what light of faith Allah may have kindled in his heart and what kind of trust he may have placed in him

for him. Therefore, we must not condemn anyone. One who is a believing man blessed with the wealth of the *kalimah shahad`ah* :[1]

اشهد ان لا اله الا الله محمد رسول الله

is worth respect. Every believer must be honoured. Shaykh sa`di رحمة الله عليه had sad :

ہر بیشہ گماں مبر کہ خالی است
شاید کہ پلنگ خفتہ باشد

Do not suppose that every forest will be empty who knows how many lions and tigers may be sleeping in it. Our duty is to honour one who is blessed by Allah with faith.

## HONOURING A RESPECTABLE DISBELIEVER

We are, of course, commanded to honour all Muslims. But, the above *hadith* asks us to honour even a disbelieving chief of his people. Islamic manners demand of us that we honour him. His disbelief is what we hate but because his people hold him in esteem we must also show courtesy. We must not treat him roughly lest he despise us and our religion.

## BEHAVIOUR WITH THE DISBELIFVERS

The Prophet ﷺ has shown us how we may behave with the disbelievers. Many chieftains of the infidels visited him but they never got the impression that they were maltreated. Rather, the Prophet ﷺ received them well and was polite and courteous with them, and this is his *sunnah*.

1. I bear witness that there is no God but Allah and I bear witness that Muhammad is His Messanger.

## THE CASE OF ADISBELIEVER

Once, the Prophet ﷺ was seated in his house and sayyidah Ayshah رضی الله عنها was with him. He observed a man comming towards him and he said to the mother of the faithful that the man was am evil person of his tribe. When he came, the Prophet ﷺ got up and received him and conversed with him courteously. When he departed, sayyidah ayshah رضی الله عنها said," Messenger of Allah, why is it that you gave this man great honour and talked to him very mildly." The Prophet ﷺ said that the man was every evil and he was honoured to keep safe from his mischief.

## BACKBITING IS ALLOWED

This *hadith* gives rise to two questions. Before that man could come, the Prophet ﷺ criticised him before sayyidah Ayshah رضی الله عنها saying that he was an evil man. On the face of it, looks like backiting. But, really it is not so, for, one can reveal a man's evil nature so that others may be cautious of him it is allowed to let a man know that he must beware of someone's mischief lest he harms him. Warning anyone in this way is not backbiting. Rather, in some cases it is obligatory to inform the victim who is being cheated and may suffer bodily harm or monetary loss at the hands of the evildoer.

Hence, the Prophet ﷺ warned sayyidah Ayshah رضی الله عنها that she may be careful and other Muslims may also be cautious.

## WHY HONOUR THE EVIL MAN

The next question that arises is why, after describing him evil, did he honour him? Why did he show him courtesy? It shows that that the Prophet ﷺ behaved with him in one manner in his presence but spoke of him when he was not there in a different way. The truth is that the

Prophet ﷺ set the limit of everything so, he did reveal that the man was evil in order to caution others but when he came as a guest he gave him the rights of guest. This explains his behaviour.

## THAT MAN IS VERY EVIL

The *hadith* also explains the wisdom behind the Prophet's ﷺ behaviour that the evil man could cause hardship if he was ill treated. So, there is no harm in honouring an evil man if we happen to meet him. It is a man's duty to protect himself and his property and honour from him. He is not honoured because he is honourable but because he could cause trouble or harm. However, honour must be shown to him within certain limits being careful not to perpetrate a sin.

There is a lesson for us to derive from every act of the life of the Prophet ﷺ. He defined backbiting and he told us that there is no harm in showing honour to anyone. Rather, we are commanded to honour our guest no matter how evil, immoral or disbelieving he be. This is not hypocrisy.

## AN INCIDENT WITH SIR SYED

I have heard this story of Sir Syed from my father. He is now dead and his case rests with Allah. The truth, however, is that he corrupted the Islamic beliefs to a dangerous extent. However, he had initially enjoyed the company of the elders and he was also a proper scholar so his manners were good. He was once sitting with his intimate friends in his house when he saw a man coming towards him from a distance. That man was attired in regular Indiam dress. When he came closer, he stood by a pond and he carried a basket in his hand. He took out an

Arab gown from the bag and he also took out the ring that the Arabs wear on the head. He wore both the things and approached them. Sir syed, meanwhile, was watching his movements. He told one of his friends that the man who was coming was a fraud, because until then he had the Indian dress on, but as he neared he put on the Arab gown.

"He will come here and pretend to be an Arab and beg for money".

Shortly, he knocked at the door and Sir Syed invited him inside politely. He asked him from where had he come. He said," I am a disciple of Shah Ghulam Ali رحمة الله عليه." He was a great *Sufi*. Then, he requested Sir Syed to help him in his needs. Accordingly, Sir Syed gave him a good reception and gave him more money than he needed.

## WHY DID HE DO IT?

When he had departed, the friends of Sir Syed said to him, "you are a funny man. You knew that this man was a fraud but you gave him a good reception and helped him monetarily. Why?"

Sir Syed said, "I was cordial to him because he came as a guest. As for monetary help, I did not give it to him because he was a cheat but because he took the name of a very great saint and I could not dare refuse help after that. Shah Ghulam Ali رحمة الله عليه was one of those high ranking men of Allah that anyone having a distant connection and link with him is also worthy of honour. Perhaps Allah will forgive me because of my honouring his connection, that is what made me give him money!"

## HONOURING RELIGIOUS LINKS

I had heard this story from my father who had heard it from his Shaykh, Mawlana Ashraf Ali thanavi رحمة الله عليه.

Mawlana Thanavi remarked, "Sir Syed honoured his guest and he also honoured the relationship in religion. For ,we cannot doubt that Allah would bestow plentifully on him who honours anyone who claims even the slightest link with a man of Allah a *Wali*. May Allah grow in us such habit. *Aameen*. This was in explanation of the Prophet's ﷺ words that we must honour a leading man of people when he comes.

## HONOURING THE GREAT IN A COMMON GATHERING

It is a procedure in public gatherings or mosques that when a person sits down anywhere he is more entitled to that place and no one can ask him to give up that place. For instance, if a person sits in the frist row of mosque, he cannot be made to surrender his place to anyone else. However, if a respectable person of those people comes to that place then it is permited to offer him the front place in the light of this *hadith*. This has been the practice of our elders that when all people are seated in their places and a respectable guest arrives, he is made to sit next to them even if it means that someone has to be moved aside. There is no harm in that.

## THE *HADITH* IS FOLLOWED

Some people seem to suppose that our elders act contrary to the procedure that every person sits where there is a space to sit. The first comer should sit in the front rows and the late comers in the last rows." Then why do the elders violate the rights of other people and invite the late-comers to the frist row?" the fact is that these elders follow the *hadith*:

اذا اتاکم کریم قوم فاکرموه

"when a noble man of a people comes to you, honour him".

In fact, Mawlana Masihullah Khan رحمة الله عليه (may Allah exalt his ranks, *Aameen*) paid great attention to this etiquette. He went so far as to encourage the occupants of the first rows to provide space to a respectable man when they did not give him space voluntarily. He would say, "brothers, what is this behaviour? you must give up your place to a respectable man when he comes and you must not think of that as unjust. Rather, it is in accordance with the *hadith*.

## THERE IS REWARD IN HONOURING OTHER PEOPLE

The comments of Mawlana Thanavi رحمة الله عليه on this *hadith* are worth remembering. He said, "Whether a disbeliever or an immoral person visits you, and you honour him keeping this *hadith* in mind then, *Insha Allah*, that will fetch you reward and blessings, because, that is the command of the Prophet ﷺ However, if you honour him that he might help you later that is you hope to get a worldly objective served through him then it is not proper to honour him.

Therefore, our intentions must be genuine when showing respect to anyone. Our intention must be to obey the command of the Holy Prophet ﷺ.

May Allah through His mercy cause us to act on these instructions. *Aameen*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami` Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# THE IMPORTANCE OF TEACHING THE QUR'AN

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهدان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليمًا كثيراً كثيراً

اما بعد

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ اُولٰٓـئِكَ يُؤْمِنُوْنَ بِهٖ (البقرہ: ۱۲۱)

و قال رسول الله ﷺ:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهٗ

(بخاری، فضائل القرآن، باب خیرکم من تعلم القرآن وعلمه)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no

one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## INTRODUCTORY WORDS:

Respected elders! We are honoured today to be here on the founding of a *madrasah*. Qur'an will be taught here, and we are present here on the laying of its first brick. *Insha Allah*, it will prove to be a source of reward for all of us here, may Allah shower on us its lights and blessings, *Aameen*.

## EXPLANATION OF THE VERSE

In keeping with the opportunity, I have recited a relevant verse of the Quran and a *hadith*. I will present a brief explanation in the limited time with us. The Qur'an has said:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ اُولٰٓـئِكَ يُؤْمِنُوْنَ بِهٖ

Those to whom we have given the book (and who ) recite it as it should be recited, those believe therein (*al baqarah* ..2..12)

It is not enough to merely speak out that we believe in the book but we must give its right due by reciting it. Allah tells us that anyone may say with his tongue that he believes in his book but he is not true in saying that unless he recites it.

## THREE RIGHTS OF THE QUR'AN

There are certains rights of the Qur'an on us, and they are three in number.

(i) To recite it correctly in the manner it was revealed and as the Prophet ﷺ recited it.

(ii) To try to understand it and to comprehend its truths and knowledge.

(iii) To act on its teachings and guidance.

If anyone gives it the three rights then he will be said to have given it all its rights. However, if he fails to give any one of these rights then he will not have given the rights of recital of the Quran.

## RECITAL ITSELF IS THE OBJECTIVE

The first right is to recite it in a correct manner. Certain people suggest these days that there is no point in reciting the Quran like parrots. They say that we must understand its meaning otherwise there is no use in reciting it. (may Allah protect us from such ideas) This is a deception of the devil which is being introduced among the muslims. The Prophet ﷺ was sent for different purposes and the Quran mentions it frequently but two things it mentions distinctly:

يَتْلُوْا عَلَيْهِمْ اٰيَاتِهٖ

shall recite to them his verses

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ

And shall teach them the book and the wisdom.

Thus, to recite the Qur'an is a distinct purpose, a pious deed and reward receiving. It is the same thing weather we understand what we recite or do not understood. It is one of the purposes of the Prophet's ﷺ mission.

## TAJWEED, THE SCIENCE OF RECITAL

The recital of the Quran is not something to be taken lightly that one may read it as one likes. Rather the Prophet ﷺ had taught his companions the science of recital. Each letter is pronounced in a particular way and articulated in a prescribed manner. To teach it of tajweed and the science of recital, the former teaches us how each letter is pronounced and what care is to be taken. It is based on the Prophet's ﷺ method. Many books are written on this subject. We cannot find an example like it with any other people. This science is intact today and the Quran is recited exactly as the Prophet ﷺ used to recite. There has been no change whatever.

## THE SCIENCE OF RECITAL

The science of recital includes different methods of recital which Allah revealed at the same time as revealing the Quran . Certain words may be recited in different ways. This knowledge also is preserved as it was from the beginning.

## THE FIRST STEP

Anyway, recital in itself is a goal. It is the devil deceiving us if we say "what may be gained by reciting without understanding? To recite without understanding is the first step. Only after climbing it can we go to the next step.

## TEN VIRTUES PER LETTER

The Prophet ﷺ has said," when anyone recites the Quran, he gets ten virtues written down for him against each letter ." He then explained that الم was not one letter but *alif* was a letter, *lam* was a second letter and *Meem* a third letter. One who recites الم gets thirty pieties credited

to him in his record of deeds. Some ulama have suggested that he gets ninety pieties credited because each of these letters is not one but three letters. That adds up to nine and ten pieties are credited against each.

## VIRTUES ARE CURRENCY OF THE HEREAFTER

We do not value the virtues ecorded in the Record of Deeds but if we are told that we would get ninety rupees for a piece of work, we will understand it. However, the truth is that it is these pieties that are the currency of the Hereafter. As long as we are alive, we cannot understand the worth of piety and virtue. After death in the *Barzakh*, and the Hereafter, we will realise that money is worthless. The only question that will be asked will be can cerning our virtues and piety. Then shall we know the worth of our pious deeds.

## WE HAVE FORSAKEN RECITAL

Nevertheless, the Quran is, by itself, a means of reward and excellence. This is why Muslims have continued all along from the beginning of Islam to recite something of the Quran early worning before doing any thing else. In the early morning, we could hear the sound of recital from every muslim house, it was the sign of a Muslim neighborhood . it is very sad that though we have received freedom from disbelief and polytheism, we have also freed ourselves from the Commands of Allah and His Messenger ﷺ and the teachings of Islam. We celebrate the independence day but with our political independence we have become independent of religion too. The result is that neither our lives are safe nor our wealth. Our honour is at stake and we are amidst corruption, mischief and

immodesty. The entire nation is paying for it.

## PROTECTION FROM THE CURSE OF THE QURAN

We do not find people who recite the Qur'an. If anyone does recite it then he does not follow the correct method. The Prophet ﷺ is quoted in a *hadith* as saying that sometimes a man recites the Quran but its letters curse him because he spoils them and recites wrongly. A person who has embraced Islam recently and he recites worngly then he is excused by Allah but one who is a Muslim by birth yet cannot even recite *surah al fatihah* correctly after all those years then what excuse will he present before Allah. Therefore, it is the responsibility of every muslim that he should recite the Quran as taught to us by the Prophet ﷺ otherwise he is not giving the Quran even its first right what to speak of the second and third.

## THE CASE OF A COMPANION

There was a time when the Muslims made great sacrifices and underwent much trouble and difficulty to learn to the words of the Qur'an. It is transmitted by Bukhari that Amr bin Salmah رضی اللہ عنہ said that when the Messenger of Allah ﷺ migrated to Madinah he was a young child and his village was very far from Madinah. He said," some people of my tribe had become Muslims and I too had embraced Islam. The biggest assest after belief is the Quran. I wished to learn the words of the Quran and its science but there was no one able to recite the Quran in the entire village,. So, I used to haunt the caravan route outside the village and wait for the caravans from Madinah. When I met a caravan from Madinah, I asked them to teach me from the Quran if anyone of them

knew it. In this way, I learnt something of the Quran from them. This had become a daily practice with me. In a few months, I came to know more of the Quran than anyone else in our village, and I had memorised more chapters than anyone had. Thus, when a mosque was built in the village and an Imam was to be selected, the people put me forward because I knew more of the Quran than other people in the village"

## THE QURAN IS THUS PRESERVED

The Muslims learnt and memorised the Quran in this way. It is the result of their efforts that the Quran is preserved to this day. It is not merely the words but also by the meaning that is preserved. By the grace of Allah, the entire exegesis of the Quran is intact today as it was explained to the Companions رضی اللہ عنہم by the Prophet ﷺ and to their successors by the change in it. Allah has not only assured us that He will preserve the Quran but He has also assured us that He will preserve its meaning.

## A WAY TO PRESERVE ARABIC LANGUAGE

Here is an example of how its meaning is preserved. Allamah Hamavi رحمۃ اللہ علیہ has written the *Muajjim Al buldan* describing the conditions of all well- known cities until his time, and their history. He has mentioned that there were two tribes in the Arabian peninsula the *Akkad and Daraib*. It was known about them that they did not allow a stranger from another city or tribe to stay more than three days with them, although the Arabs are known for their hospitality. When they were asked to explain this behaviour, they said that if an outsider stayed with them more than three days then he would corrupt their language, and he would

influence delivery and pronunciation of words. They said, "our language is the language of the Qur'an. We have to preserve it," in this way, Allah preserved the words and meanings of the Quran.

## 'DONATE' STUDENTS

Today, we have received the Quran and its sciences in a ready, prepared state, it is upto us now that we learn the Quran and its sciences and mould our lives according to that. There are many *madrasah* in our city to impart the knowledge, and this madrasah is an addition to those numbers. Naturally, the question of donation arises, and I remember the words of my respected father Mawlana Mufti Muhammad Shafi رحمه الله عليه in this regard. "People make generous donations to *madrasah* but that is not very important, because it is my experience that if it is started sincerely then Alalh sends His help from unknown sources and it is run smoothly. We can verify this by looking at the running of the different religious institutions. They make no appeal for donations but they manage to progress. If there is sincerity, Allah helps us. However, the real donation is the to donate the children. If the building is erected, teachers are appointed and other formalities are observed but students do not come forward then what can be done. Muslims are unwilling to send their children where they earn piety and virtue but they send them where they hope to amass wealth.

## MADRASAH IS NOT AN EDIFICE

Nevertheless, this *madrasah* is being established, but it is not just the building we need. It is not the piece of land or the institution. In fact, it is the teachers and students who make up a *madrash*. We have all heard of

the Darul-uloom at deoband. It is a very large religious institution, but when it was established, it had no building to house the classes, no place of its own, and no rooms. Rather, it had its beginning under a pomegranate tree where a teacher and one student began their first lesson. It soon became Darul-Uloom, Deoband. This itself is the *sunnah* of the Prophet ﷺ. He began the first Madrasah on a raised level of ground, and his companions رضی اللہ عنہم collected together on a *Suffah* (a platform). That was the most excellent *Madrasah* of the world.

On the other hand if we have the building and other things for *Madrasah* but the people of the neighbourhood ignore it and neither do they come to learn nor do they send their children to it then we cannot derive benefit from it.

Therefore I request you people that you should not only get donations for the *Madrasah* but you should also exhort people to learn the Quran and recite it and send their children to this institution. Older people who do not know well how to recite the Quran, may take an interest in learning correct recital. *Insha Allah*, this *Madrasah* will then be successful.

May Allah grant the *Madrasah* His approval and may He accept the efforts of those people who have taken part and interest in establishing it. May He cause this *Madrasah* to progress and may He cause the Muslim to take full advantage from it. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
| Venue : | Sermon delivered at Jami  Masjid Bait ul Mukarram |
| Date: | After 'Asr Prayers |

# REFRAIN FORM ATTRIBUTING WRONG RELATIONSHIP

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليمًا كثيرًا كثيرًا

اما بعد

عن جابر بن عبد اللّٰه رضى اللّٰه عنه قال قال رسول اللّٰه ﷺ من تحلى بما لم يعط كان كلابس ثوبي زور۔ (ترمذى، كتاب البر والصلة، باب ما جاء فى المتشبع بما لم يعطه)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear

witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## WORD OF THE *HADITH*

Sayyidina Jabir رضی الله عنه has said that the Messenger of Allah ﷺ said:

"He who bedecks himslef with what he is not given is as though he wears a pair of garments of lies."

That is, if anyone describes himself with qualities which are not found in him then he has wrapped round his body falsehood.

## IT IS FALSE & CHEATING

If a person cheats others by claiming for himself qualities which he does not have then he has dressed himself in lies. Thus, he may claim to be a scholar while he really is not, or he may say he holds a particular office although he does not, or he relates himself to a high lineage but that is not true. A person may declare himself to be wealthy man but he is poor. These are the ways in which one may fool other people. The *Hadith* calls such men as liars.

## TO CLAIM TO BE FAROOQI OR SIDDIQI

We find many people in our society who relate themselves to such lines and families with which they are

not really connected. Some people who do not deserve it yet call themselves, 'Siddiqi' or 'Farooqi'. Or 'Ansari'. This practice is very sinful. The *Hadith* describes people who indulge in that as liars.

## WHY COMPARE TO GARMENTS

There is a sin which someone commits and it is over after sometime, but if anyone relates himself wrongly or describes himself in qualities he does not possess then he is involved in a perpetual sin. It is thus like a garment which lies on his body.

## WEAVERS DESCRIBE THEMSELVES AS ANSARI AND BUTCHERS AS QURAYSHI.

My respected father, Mawlana Mufti Muhammad Shafi, رحمة الله عليه has written a booklet on this subject, entitled *Ghayat An-Nasab* because some people attach relationships to their names quite wrongly. It was very common in India that weavers called themselves Ansari, and butchers attached the word Qurayshi to their names. My respected fatehr explained in the boolket that it is a grave sin to relate oneself wrongly. There are many *Ahadith* that forbid us to claim false relationship. When my respected father wrote that booklet, these people raised a strong protest against my father but the truth is what the Prophet ﷺ has said.

## LINEAGE & FAMILY ARE NOT MERITORIOUS

The truth is that a person's line of descent or his family give him no excellence from the religious point of view. No matter to what family a person belongs he is better than any of the relationships only if Allah has

granted him *taqua*, a high degree of God-fearing attitude. The Quran says:

يَـٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ ۔ (الحجرات: ۱۳)

> O mankind! Surely we have created you from a male and a female, and have made you into nations and tribes that you may know one another. Surely the noblest among you in the sight of Allah is the most pious of you. (Al-Hujurat, 49 : 13)

All men and women are born from one father and mother, Sayyidina Aadam عليه السلام and Sayyidah Hawwa عليها السلام. The different nations and tribes are only to distinguish one from another but they have no excellence over one another. Thus if anyone belongs to a family whom people do not regard as worthy, he should not mind that for if he perfects his behaviour, deeds and manners then he will excell the best known family. Thus why should anyone wrongly claim relationship with a family and perpetrate a sin? Let everyone describe himself with the lineage he belongs to though that too is not necessary. He may not mention it at all. If he must make mention of it then it is not correct for him to claim a wrong lineage and confuse other people.

## RELATE THE ADOPTED SON TO HIS REAL FATHER

The Quran has devoted half a *ruku'* (section) to this subject. Sometimes, people adopt children. Someone may not have a child so he adopts another person's child. *Shari'ah* has allowed us to adopt another person's child and to nurture and raise him as our own, but under no

circumstances, will he be regarded as the child of his adopting parents, in the eyes of *Shari'ah*. So the child must be properly described by his real father. All directives and injunctions concerning relationship shall apply to him with his real family. Thus, the woman who has adopted him as a son will have to observe veil before him if she is not a *mahram*.

## THE CASE OF ZAYD BIN HARITHA رضی الله عنه

The Prophet ﷺ has adopted Sayyidina Zayd bin Harithah رضی الله عنه as his son. He was the slave of a man in the days of Ignorance. Allah caused him to go to Makkah where he became a Muslim at the hands of the Prophet ﷺ. His parents and relatives had been searching him for years until someone told them that he had become a Muslim and lived with the Prophet ﷺ at Makkah. His father and uncle came to Makkah and met the Prophet ﷺ and introduced themselves. They narrated their tale saying that they had searched Zayd for long and now that they had found him, they wished to take him with them. The Prophet ﷺ told them that they could take him away if he wished to accompany them. They were happy that they got the permission to take him along very easily. They found Zayd in the Haram and while he was happy to see them. He did not consent to go with them. He said, "Father, I will not go with you because I am a Muslim and you are not. Besides, I enjoy the company of the Prophet ﷺ and I cannot give up this company. " His father tried to convince him but to no avail. He refused to go with them and to forsake the company of the Prophet ﷺ.

When the Prophet ﷺ learnt that, he told Sayyidina Zayd bin Haritha that he adopted him as his son from that day. The Prophet ﷺ treated him like a son and people

began calling him Zayd bin Muhammad ﷺ. At that. Allah revealed a verse:

> ٱدْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ ٱللَّهِ (سورة الاحزاب:٥)
>
> Call them by (the names of ) their fathers, that is more equitable in the sight of Allah. (Al.Ahzab 33:4)
>
> And again:
>
> مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّينَ (سورة الاحزاب:٤٠)
>
> Muhammad is not the father of anyone of your men but he is the Messenger of Allah and the last of the Prophet. (Al-Ahzab, 33:40)

Hence, people were asked not to call anyone as his son. This became a directive for the future, too. No adopted son will be called the son of his adopted parents.

Besides Sayyidina Zayd bin Haritha رضی الله عنه there was another companion, Sayyidina Salim رضی الله عنه the freed slave of Sayyidina Huzayfah رضی الله عنه. He too was adopted. The Prophet ﷺ had said about him too that he would not be related to the father who has adopted him and when he entered the house of his adopted parents, the women would observe veil before him.

These instructions of *Shari'ah* ensure purity of the line of descent so that there may not be a confusion and wrong attribution. Those who describe themselves with wrong connections attract the warning of this *Hadith* on themselves.

## TO CALL ONESELF *MAWLANA*

In the same way, if a person is not learned in the religious sciences then he should not present himself as a scholar. People use the word Mawalana with their names

although the words *Mawlana* and *Allamah* are used for those people who have acquired a proper knowledge of religion. Thus, if anyone who is not a religious scholar calls himself by these epithets then he calls upon himself the warning of this *Hadith*.

## TO CALL ONESELF PROFESSOR

It is the same with the world Professor. This word denotes a particular significance and one who qualifies for that may use this word before his name. But, today, everyone who is a teacher calls himself a Professor. In this way, he claims to possess a distinction which he really does not have, and so he lies and confues other people. He too attracts the warning of the *Hadith* on himself.

## THE WORD DOCTOR.

Again, a man who is not a qualified physician cannot call himself a doctor. Some people work with a physician or medical practitioner in junior capacities but soon appropriate the title doctor for themselves. They then dispense medicine and treat patient. They also come under the purview of this *Hadith*.

Whoever presents himself in a way and in a capacity that he is not then he is one of those of whom the *Hadith* tells us that he wears two garments of lies.

## STAY JUST AS ALLAH HAS MADE YOU

These are not those sins which are related to the number of times they are committed but they are recurring sins. He commits them all the time as long as he lives. That is why they are compared to garments.

What does one get by describing oneself by any

epithet. We must live in the exact way as Allah has created us. We must describe ourselves only with the quality. He has bestowed on us. He gives a quality because he sees wisdom in that. He has a purpose behind this life and he does not like that we disturb the system.

## PRETENDING TO BE RICH

It is the same thing with people who pretend to own more wealth and riches than they actually do. They live an ostentatious living that people may be deceived into calling them wealthy, and respect them. This is a sin of the same kind of which the *Hadith* warns us.

## DISPLAY BLESSINGS OF ALLAH

The Prophet ﷺ has taught us every little thing and has been very comprehensive. He has instructed us two different things.

(i) Do not describe yourself with a quality that you do not possess so that other people are not cheated.

(ii) But, he had also said:

إِن اللّٰہ یُحِبُّ ان یَری اَثَر نعمتہ علی عبدہ (ترمذی، ابواب الاداب، باب ما جاء " ان اللہ یحب ان یری")

"Allah loves to see the effects of His blessings on a slave."

For instance, He has bestowed riches on someone. Now, it is the demand of Allah's blessings that this man lives and maintains himself in such a way that Allah's blessings are apparent. He must wear clean garments and live in a clean home. If he lives shabily and miserly in spite of his wealth then he is showing ingratitude to Allah. The effect of Allah's blessing must be seen on us and in

our living. We must live as we really are, not showing off and not miserely.

## A SCHOLAR MUST DISPLAY HIS KNOWLEDGE

It is no different with knowledge. If Allah has bestowed knowledge on anyone then it is not humbleness on his part to sit in a corner and conceal Allah's blessings. It is wrong to do so fearing that people might think of him as a scholar. In fact, he must use that knowledge to benefit other people.

Allah does not bestow knowledge on anyone that he may sit arrogantly in a corner, or that he may impress other people, but He wants the scholar to benefit other people.

Therefore, we must strike a proper balance in our affairs. These thing are part of religion.

May Allah cause us to act on these teachings.

*Aameen*

وآخر دعوانا ان الحمد لله رب العلمين

| | |
|---|---|
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# SIGNS OF POOR GOVERNANCE

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

حدثنا سعيد بن سمعان قال سمعت ابا هريرة رضى الله عنه يتعوذ من امارة الصبيان والسفهاء فقال سعيد بن سمعان:

فاخبرنى ابن حسنة الجهنى انه قال لابى هريرة ما آية ذلك؟ قال ان يقطع الارحام ويطاع المغوى ويعصى المرشد۔ (ادب المفرد باب، قاطع رحم کی سزا)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no

one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone. He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## TO SEEK REFUGE FROM BAD TIMES

Saeed bin Sam'an رضی الله عنه was a *taba'een* (successor of Companions). He said that he heard Sayyidina. Abu Hurayrah رضی الله عنه seek protection from the governance of children and stupid people.

This is an indication that the times would be very bad when young and inexperienced and foolish people will become chiefs and rulers. This is why he sought refuge. "O Allah! Save me from such times and let not the times come when I have to face such rulers.".

## THREE SIGNS OF BAD TIMES

Sa'ad bin Sama'an رضی الله عنه said that when Sayyidina Abu Hurayrah رضی الله عنه sought refuge in that manner, he was asked, " what are the signs of those bad times?" People wished to know how they would recognise the era of foolish rulers.

Sayyidina Abu Hurayra رضی الله عنه said about the signs.

ان تقطع الارحام و يطاع المغوى ويعصى المرشد

"There are three signs of this period:
The first is that people will violate the rights of relatives and sever ties of relationship.

The second sign is that they would obey those who mislead.

The third sign is that those who guide and lead will be disobeyed.

When these three signs are found at anytimes. It will mean that the foolish and stupid and young people run the government."

## A SIGN OF THE QIYAMAH

The portents of the Hour that the Holy Prophet ﷺ has revealed include the following

ان ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان

"One of the signs of final hour is that bare-footed, naked people, who are dependant on others and who tend sheep, will boast and he vie one another for lofty buildings."

These people do not have a favourable past and their habits and moral character is not noble. They are ordinary people with a poor training and they lack religious knowledge. These people will become rulers over men and they will boast of lofty castles.

## LIKE DEEDS LIKE RULERS

We learn from this saying of Sayyidina Abu Hurayrah رضی الله عنه that we must seek refuge in Allah from governors of the kind who are incapable of governing the affairs of the nation. However, if such incompetent men become rulers over a people - as we find over us these days- then, according to a saying of the Prophet ﷺ, it is the consequence of their own deeds. The words of the Prophet ﷺ:

كَمَا تَكُونُون يؤمّر عليكم

"As you are, so shall rulers be imposed over you."

Another version is:

انما اعمالكم عُمّالكم

"Your deeds will mould your rulers."

Deeds appear as rulers. If their deeds are good then Allah causes good men to rule over them but if their deeds are bad then evil men rule over them. The Prophet ﷺ has narrated this fact in many *ahadith.*

## WHAT SHOULD WE DO?

The Prophet ﷺ has also said in a *hadith* that when evil men become rulers over a people they should not curse them and criticise them. Rather, they should turn to Allah. "O Allah! These evil men rule us because of our evil deeds. O Allah! Be merciful to us and forgive us our misdeeds and reform us. Appoint pious and righteous people over us."

This is the method shown to us by the Holy Prophet ﷺ. Hence, we will gain nothing by condemning our rulers. Instead we must turn to Allah.

## OUR APPROACH

Let us review our approach to the situation. From morning to evening, day in and day out, we are given to speak ill of our rulers and we curse them. But do we ever really turn to Allah sincerely? Do we confess our misdeeds and do we seek His forgiveness? Do we pray to Him to give us pious rulers? We offer prayers five times a day and make our supplications to Him in the end but do we also petition Him to forgive us and replace our rulers with pious people? If we do not make this supplication then it

means that we do not pursue the method shown to us by the Holy Prophet ﷺ. We must seek refuge in Allah and at the same time reform ourselves.

## TURN TO ALLAH

The Prophet ﷺ is quoted in a *hadith* as saying. "Allah the kings and all the rulers have their hearts in the Hand of Allah. If we please Allah and turn to Him then He will turn the hearts of these rulers and grow goodness in them. But if they are not destined to be good then Allah will replace them with others."

Hence, instead of cursing them we must turn to Allah and please Him. There are few of Allah's slaves who really feel grieved at the situation and who make supplications to Allah imploringly. If we commence to act on these lines then Allah will surely have mercy on us and reform our condition.

## THE FIRST TWO SIGNS OF A BAD GOVERNMENT

One of the signs of the era of bad government is that people will sever bonds of kinship. The second sign is that those who mislead will be obeyed. The more a man is on the wrong path, the greater following he has. We can witness this fact today. The masses pursue those politicians who mislead them and have no knowledge of religion but who make tall promises to them. When anyone is blinded to truth, he takes rank of wrong - doers as his leaders and he does not verify whether their deeds and character match the Qur'an and *Sunnah*. May Allah guide us. *Aameen.*

## THE PALACE OF THE AGA KHAN

In one of visits to Switzerland, one of my hosts pointed out to me on the way a palace saying that it belonged to the Aga Khan, what a palace! It seemed like a Paradise on earth. In these countries, people generally have small houses but, in comparison, this palace was spread over about three kilometers. It had gardens, castles, ponds and an army of servants. It is well known that these people do not look down upon immodesty and luxurious living and they are used to bouts of wine drinking.

## A QUESTION TO THE AGA KHAN'S FOLLOWERS

Suddenly, it dawned upon me that his followers see with their own eyes that their leaders live a life of luxury and perpetrate what even an ordinarily educated Muslim knows to be unlawful yet they continue to believe in them. One of my hosts confided to me that he had said the same thing to one of the Aga Khan's disciples and asked him how he could continue to consider him his Imam after knowing of these things about him.

## THE DISCIPLE'S REPLY

His reply was, "our leader has generously offered a great sacrifice for his true worth was Paradise but he agreed to have these palaces in this life." He continued. "He has forsaken those bounties for our sake, to guide and lead us. Actually, the favours of this life are nothing in his eyes, and he is entitled to larger bounties."

It is, this attitude to which the *hadith* points out:

ان يطاع المغوى

"Those who mislead. Will be obeyed."

A man sees with his eyes the luxurious living style of the other yet, says, "He is my leader, my mentor!"

## THOSE WHO MISLEAD ARE OBEYED

In the same way ignorant mentors rule the roost. These people live in a very sinful manner and consume opium. A very luxurious style is apparent and they do not mind to commit the worst of sins but their followers shut their eyes to these realities. Their mentor is the representative of Allah to them on the land. The *hadith* tells us that such people are the ones who mislead, but the masses pursue them. The truth is that these people master some form of jugglery or by sleight of hand deceive their disciples. Someone's heart stirs, another sees a strange dream, yet another is consigned to the *ka'bah*. Once they are deceived, people obey all their commands even if that means disobeying *shari'ah*.

## THE THIRD SIGN OF BAD GOVERNMENT

The third sign is that people will not be prepared to visit a pious man of Allah who would sincerely wish to reform them. Naturally his pres cription would entail a Certian amount of effort on their part. They would have to observe a strict rota of worship including prayers, fasting and so on and they would have to abstain from sin and disapproved behaviour. This is the gist of what Sayyidina Abu Hurayrah رضی الله عنه had said, "Those who mislead will have a large following and those who lead will be disobeyed."

If the reformer stops them from doing the unlawful, they would demand from him the wisdom behind the prohibition. They cast aspersion on the reformers saying, "

The ulama have made religion difficult to follow." These are the trials we face in this era.

## HOW TO PRESERVE ONESELF FROM TRIAL

The way to save ourselves from being misled is to examine the mentor we visit. We must see whether he follows the *sunnah* but we must not be impressed by the jugglery he performs because that has nothing in common with religion.

## WHAT A SHAYKH SAYS

I happened to read a pamphlet of a mentor. I said, " He is not worthy of the rank of Shaykh , who cannot have his disciples offer prayers in the Masjid Al-Ḥaram while they are there."

This is the standard set by the mentor, will anyone ask him if this standard is set by the Qur'an or *hadith*?

## THE METHOD OF THE PROPHET ﷺ

In fact, when the Prophet ﷺ migrated to Madinah, he often remembered the Bayt Allah (House of Allah) and longed to be there. Sayyidina Bilal رضي الله عنه who had high temperature wept bitterly on remembering Makkah and Masjid Al-Haram. He made this supplication, "O Allah, when will I see the mountains of Makkah again."

In spite of that never did the Prophet ﷺ said to him. " I will cause you to offer prayer in the Masjid Al Ḥaram."

Today, the people only look at the apparent and when they see some such thing in anyone, they go mad on him. But, they do not see whether he is pious, devoted and God-fearing. What these so-called mentors display does not even require them to be Muslims, anyone may do that with a little practice. But, our masses take these things to be religious.

## THE CORRECT ONE OF THE SEVENTY-TWO SECTS.

The Prophet ﷺ has set a standard for us. He said. "My Ummah will be divided into more than seventy sects. They will invite them to different ways and will claim different things to be true. These sects will lead them to Hell, to destruction. Only one will lead them to salvation - it is the path that I follow and on which my companions tread. Hold fast to it."

## SUMMARY

Before we choose a leader we must ask ourselves how religious the man is. Does he follow the Qur'an and the sunnah? If he comes upto that mark, we must surely follow him. But, if he falls short of it then he is not worth emulating, and we must stay away from him even if he shows sleight of hand.

May Allah guide us on the Right Path. May He keep us away from the wrong path. *Aameen*

وآخر دعوانا ان الحمد لله رب العلمين

Venue : Sermon delivered at Jami` Masjid Bait ul Mukarram

Date: After 'Asr Prayers

# THE EXCELLENCE OF UNSELFISH BEHAVIOUR

الحمد لله نحمده و نستعينه ونستغفره و نؤمن به و نتوكل عليه ونعوذ بالله من شرور انفسناومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادي له و نشهد ان لا اله الا الله وحده لاشريك له ونشهد ان سيد نا و سندنا و نبينا ومولانا محمدا عبده ورسوله صلى الله تعالىٰ عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد

عن انس رضى الله عنه ان المهاجرين قالوا يا رسول الله ﷺ ذهبت الانصار بالاجر كله قال لا ما دعوتم الله واثنيتم عليهم۔

(ابوداؤد، كتاب الادب، باب فى شكر المعروف، صفحه ٣٠٦)

All praise is for Allah. We praise Him and seek His help and His forgiveness and we believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is no one to misguide whom Allah guides and there is no one to guide whom Allah lets go astray. I bear witness that there is no god but Allah Alone.

He has no partner. I also bear witness that our authority, our Prophet and our Master, Muhammad is His servant and His Messenger. May Allah have mercy on him, his household and on his Companions and bless them and send peace on them in great abundance.

## THE ANSWER GOT ALL THE REWARD

Sayyidina Anas رضی اللہ عنہ has said that when the Muhajirs emigrated to Madinah from Makkah, they said to the Prophet ﷺ, "O Messangr of Allah ﷺ! It seems that the Ansar of Madinah have earned all the reward leaving nothing tor us". The Prophet ﷺ answered " No! As long as you pray for them and thank them, you will not be deprived of reward".

They faced the great problem of acco nodating the emigrants of Makkah when they came to Madinah. A multitude of people had come from Makkah to Madinah which was the small settlement at that time. They needed homes to live in, employment to earn livelihood, and they required food supplies. They had come empty handed to Madinah leaving all their belongings in Makkah where they had property and wealth.

## SELFLESSNESS OF ANSAR:

Allah had grown in the Ansar a high degree of selflessness, the example of which we cannot find in pages of history. They offered all the wealth they had to the Muhajirs. They made the offer and showedthe generosity on their own. The Prophet ﷺ had not given them such a command. They opened the doors of their homes to the Muhajirs, and assured them of food and drink. Seeing their sentiments, the Prophet ﷺ established

a fraternal relationship between them, known as *Muwakhāt* whereby each Muhajir had an Ansar brother with whom they stayed and ate and drank. In fact, some Ansar went to extent of offering one of their wives - if they had two - to their Muhajir brother by divorcing her so that he could marry her. However such a thing did not happen though offers of the kind were made.

## AGRICULTURE

The Ansar Companions said to the Prophet ﷺ " O Messenger of Allah! The Muhajir Companions who stay with us keep worrying that they do not have a regular source of livelihood. So, we have agreed to hand over them half of our Properties keeping half to ourselves. The Prophet ﷺ sought the advice of Muhajir companions but they were unwilling to accept the offer.

Accordingly, the Prophet ﷺ decided that the Muhajir should work on the lands of Ansar and then the two of them should divide the produce between them.

## THE SPIRIT OF THE COMPANIONS

We cannot find a comparison of the spirit of selflessness shown by the companions, both the Ansar and Muhajirs. The Ansar did all they could and Muhajirs felt deprived of the reward and they even expressed their sense of loss to the Prophet ﷺ.

## YOU TOO CAN GET THE REWARD

The Prophet ﷺ assured them:

"Do not think in that way. You too may get such reward. As long as you pray for them and thank them, you will not be deprived of like reward".

## THIS LIFE IS FLEETING

These people were not moved by rivalry to create opposing associations for the protection of their rights, the Muhajir of theirs and the Ansar of theirs. But, it was the other way about. Each of them was moved by desire to do good to the other. It was because they were concerned with the Hereafter and knew that this life was ephemeral and would pass away somehow. What is important was to worry about the next life, how would they fare after death? That was why every one of them unselfishly looked at interest of their brother.

## IF HEREAFTER IS BEFORE US

If the Hereafter is not before the man then he does not fear Allah and does not think of having to stand before Him .He only thinks of this life .He competes with his fellow-men to amass worldly possession and always worries that the other person will collect more than him, and he worries that he should overtake him.

If the Hereafter is before him then man fears his fate and worries over what will happen to him. He knows that real comfort and happiness lies not in wealth and possession but in peace and contentment. He will know that he has ample stock of good deeds. True happiness lies in seeing a smile on a brother's face and in removing his discomfort. When a man moves with these sentiments then he treats other people generously without a selfish attitude.

## PEACE LIES IN SELFLESSNESS

Islam does not teach us to merely give the rights of other people but it also requires us to display genuine altruism. We must be willing to offer a little sacrifice. If we sacrifice something for our Muslim, brother Allah will

give us peace, security and comfort. Material possession and richness are meaningless before those blessings of Allah. We have become hard-hearted and have no usage to offer a sacrifice for the other man so we cannot imagine the value of selflessness.

## THE CASE OF AN ANSAR

Allah has landed the selfless attitude of the Ansar when he says in the Quran:

وَيُؤْثِرُوْنَ عَلَـى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر:٩)

(.....preferring them above themselves even though poverty was their lot...) (*Al - Hashr*:59:9).

This story is well known. A guest of the Prophetﷺ come to an Ansar companion who did not have enough for both of them. Only one could eat with the guest he would feel bad about it so he switched off the lamp. He hoped that the guest would not know that he did not eat really but only pretended to eat. The foregoing verse of the Quran was revealed in this connection and it stressed that these people preferred others even in state of personal poverty and need.

Let us develop this attitude and see what we gain of comfort and peace. We will find that it cannot be had with any amount of world's wealth. This is why the Prophetﷺ established a fraternal link between his Ansar and Muhajir companions. May Allah grow in us altruistic attitude. *Aameen*!

## THE SUPERIOR DEED:

The next *hadith* is transmitted by Sayyidina Abu zarr Ghaffariرضی الله عنه. He said "Once someone asked the Prophetﷺ "which of the deeds is the best in the sight of

Allah."

He said:

"Faith in Allah and Jihad in the cause of Allah."

Then someone asked:

ای الرقاب افضل؟

"which slave is best to set free?"

People had slaves during that period and the Prophet ﷺ encouraged them to set them free. He said that it was better to set free the slave who was more precious and more capable .

Someone asked him again. "Messenger of Allah Suppose I cannot do either of these then what shall I do? The Prophet ﷺthen said to him. "The best way for you to earn reward is that you help one whose state of affairs is in a bad shape."

## HELP OTHER PEOPLE

The Prophetﷺadvised his questioner that he could help one who was in difficulty or anxiety or who was in a bad shape, or do something for a tactless person. The Prophet ﷺ used the word 'tactless' meaning one who does not know any one. Or is handicapped. "There is for you in that a great reward from Allah." The Prophet ﷺ thus said that the reward for helping anyone was equal to the reward of participation in *jihad.*

## IF YOU CANNOT HELP

We must note that the companion asked the Prophet ﷺ what he should do if he could not help a helpless person what an encouraging advice the Prophet ﷺ gave him that he must not despair of the mercy of Allah. He showed every one a way out. He gave them an alternative-

if they could not do one thing, they may do another, and so on.

## PROTECT PEOPLE FROM YOUR MISCHIEF

Nevertheless, the Prophet ﷺ advised him that it he could not help others because of his own weakness then he should:

تَدَعُ النَّاسَ مِنَ الشَّرِّ

"Protect other people from your mischief."

His advice was that he should ensure that he does not cause hardship to other people. In a way it will mean he is good to himself because he is protecting himself from cmmitting a sin which he would have committed if he had harmed other people.

## WHO IS A MUSLIM?

The fact is that Islamic social teachings require us not to cause hardship to others. The Prophet ﷺ said in very clear terms.

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهٖ وَ يَدِهٖ

"A Muslim is one from whose tongue and hands other Muslims are safe"

He does not cause difficulty to any one with his tongue or hands. Only he who has these things engrained in his heart can understand and act on this advice.

## DO NOT BURDEN OTHER PEOPLE.

My respected father, Mawlana Muft Muhammad Safi رحمة الله عليه used to refer to this couplet in urdu frequently.

تمام عمر اسی احتیاط میں گزری
آشیاں کسی شاخ پہ بار نہ ہو

Let not others face difficulty by any one your actions or words. Mawlana Thanwi رحمۃ اللہ علیہ was a great teacher and it would not be an exaggeration if I say that the gist of most of his teachings was that we should not be the cause of hardship or inconvenience to other people. It is not only that he advised us not to beat other people but he emphasised that we must ensure that we do not inconveience them with our tongue or deed.

## MUFTI A'ZAM

I have narrated to you earlier the last wishes of my respected father, Mawlana Muft Muhammad Shati رحمۃ اللہ علیہ. He had suffered heart trouble before Ramadan and the month of Ramdan began in this manner. Often if seemed that the attack he suffered would cause his death. In this way, the month of Ramdan passed away. He said, "Every Muslim cherishes that he die in the month of Ramdan because the doors of Hell are closed in the month of Ramadan. I also wished that my death take place in this month. I often wished for death in Ramadan but could not bring myself to make this supplication. The reason was that if I died in the month of Ramadan, the people who attended me would face great difficulty in looking after my last rites and burying me while they would by fasting. They would be grieved and face much difficulty in a fasting condition. Therefore, I could not bring myself to make that supplication." Then he read this cou plet

تمام عمر اسی احتیاط میں گزری
آشیاں کسی شاخ پہ بار نہ ہو